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An independent Christian weekly

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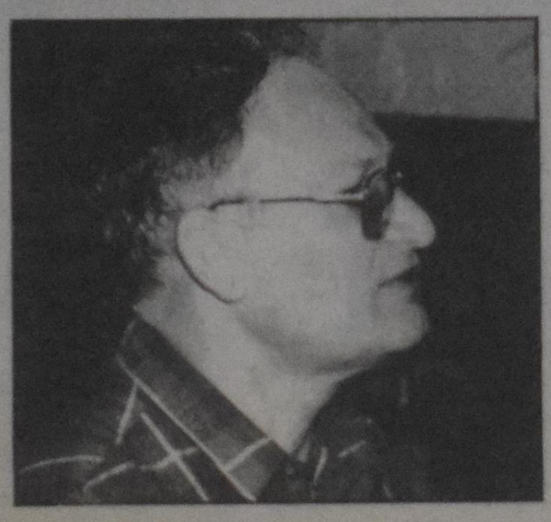

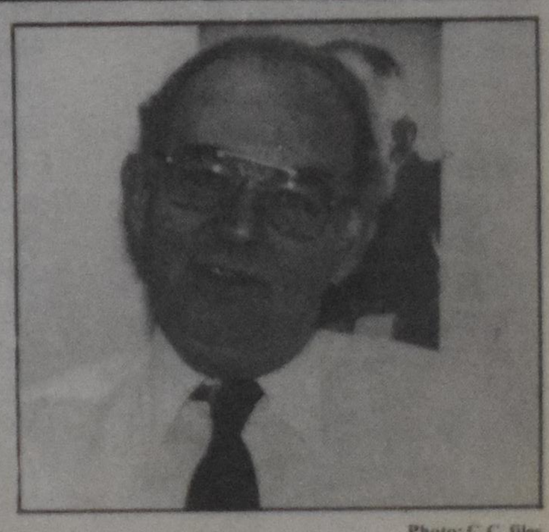

Photo: C.C. files

Van Eek (left) and Vandezande both want the controversial proposed abortion law to pass, despite its flaws. In the Senate (above) the vote is expected to be close.

Abortion bill heading to final Senate vote

Alison de Groot

OTTAWA, Ont. — The Senate's legal and constitutional affairs committee tabled its report on the controversial Bill C-43 last week and it included widespread opposition to the proposed abortion bill.

The bill, which would make abortion punishable by up to two years in jail unless a doctor determines a pregnancy threatens a woman's physical or mental health, is the government's response to the 1988 decision of the Supreme Court of Canada ruling that the old law violated a woman's constitutional right to "security of the person."

According to the Senate committee report, of the 38 individuals or groups who appeared before the committee, only four — Justice Minister Kim Beatty, the Law Reform Commission of Canada and a religious fundamentalist group called the Plymouth Brethren — favoured it.

Although the Christian Reformed Church (CRC) denominational offices in Canada were involved in the committee hearings at the House level, some national Christian interest groups were noticeably absent from the Senate committee's report.

Gerald Vandezande of Citizens for Public Justice (CPJ) says his group submitted a brief and applied to appear before the committee; an appearance was denied in light of the extensive brief submitted. "It might have been a tactical error on our part to submit the brief first," says Vandezande. "Because of our national status, we thought we would get in."

Imprecise

CPJ is supporting Bill C-43, although Vandezande says the bill isn't clear enough. "I think it is the time in our history to pass this law," Vandezande says, "because when the Royal Commission on Reproductive Technologies reports, I think we will see a very different view of the status of the unborn." Vandezande says, at least if this bill passes there will be something to amend in the future; however, if this doesn't pass it's likely to be another 10 years before another bill of this nature is

Arie Van Eek, executive secretary of the Council of Christian Reformed Churches in Canada, would agree with Vandezande that the proposed law is imprecise. "It's important to have something in the criminal code, but this does not offer the protection of the unborn," says Van Eek.

Vandezande says, "The government owes to the public clear guidelines and standards and the clear protection of human life. This law isn't clear enough." Vandezande is in Ottawa this week on invitation to meet with some Senators who haven't made up their minds.

Aileen Van Ginkel, a representative of the Evangelical Fellowship of Canada's social action commission, agrees with the view that the law is needed despite its weaknesses. However, she felt the hearings process was cut short and the EFC's efforts to get a hearing were unsuccessful.

Close vote expected

The Senate vote is expected to be close. Senators are allowed to vote according to their personal convictions and not along party lines. Although the Conservatives hold the majority of 54 seats in the 111-seat upper house, pro-choice Progressive Conservative Senator Mira Spivak told the *Toronto Star* that at least seven Tories oppose the bill.

Pro-life Liberal Senator Stanley Haidasz has vowed to do whatever he can to indefinitely delay a final vote if he can't amend the bill. Haidasz wants all abortions banned except when the mother's life is endangered.

Vandezande asserts that if this bill doesn't pass, it will likely be a long time before any party will touch this political hot potato again. Prime Minister Brian Mulroney has said the government will not introduce another proposed law before the next federal election if Bill C-43 is defeated.

— With files from the *Toronto Star*.

A cry for solidarity from El Salvador

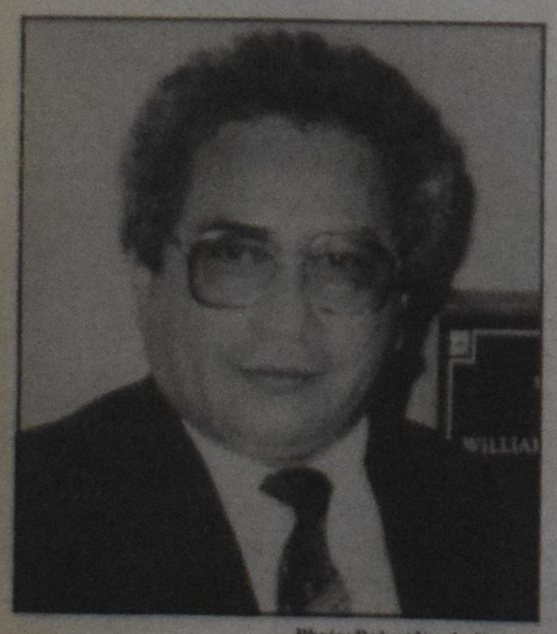

Photo: Robert VanderVennen

Diaconia director Dimas Vanegas describes efforts toward peace and relief of human suffering in El Salvador.

Robert VanderVennen

TORONTO — They saw faith walk in the door the other day, they said, those who met with five Christians who spoke of their ecumenical ministry in El Salvador.

"We are confident that 1991 will be the last year of the war," said the Salvadorans' leader, Lutheran Bishop Medardo Gomez. "After the cross comes the resurrection, you know," he added. They all believed in the good that they could not see, but desperately wanted to.

El Salvador has a democratically elected government. That government represents and serves a powerful elite, though, not most of the people. El Salvador has a powerful military force which fights against Salvadorans. Those who work to help the desperately poor people of the land are branded "terrorists" and their lives are in jeopardy. This is the nation where Archbishop Oscar Romero was murdered in cold blood 10 years ago while leading his people in worship, and where five Jesuit priests were murdered just a year ago.

Thinkbit

War [is] the devil's method of teaching geography.

Frances Schwartz, Willowdale, Ont.

What do you do if you live in such a situation? People fight, many of them, either in the FMLN rebellion or in the army. More than 600,000 fled the country, and another half a million moved to what they consider safer places in El Salvador.

The five men of faith represent an apparently fearless Christian ministry called Diaconia. It is an ecumenical witness started 10 years ago, just before Romero's murder, comprised of four denominations and two Christianly-based co-operatives. Its objective is to serve the poor and needy, especially the poorest of the land.

Diaconia has two prongs, peace and development. They have been constantly pressing for peace. Their churches have hosted days of prayer and meditation focused on peace. The Catholic Church is serving as a mediator between the government and the FMLN rebels who have been fighting for many years. Recently the Catholic Church called a consultation for peace in which 75 organizations took part, from the most important sectors of the country.

Diaconia also works for human rights and for room for churches to operate. Dimas Vanegas, director of Diaconia, described programs that provide food for people internally displaced in the country, provision of medicine, health care, and training for health care workers. He told of their care of orphans, nurseries, family development programs, handicraft development, provision of temporary housing, and so on.

See **NOT GRANTS -- p. 2.**

In this issue:

Jack London's novel "White Fang" is brought to the big screen by Walt Disney . . . . . p. 7
Educational psychology professor Alyce Oosterhuis tells parents and teachers how to help children cope with the stress of war . . . . . p. 10
Poet and translator Rod Jellema gives English-speakers a glimpse into the language and mind of a group of Frisian poets . . . . . p. 11

Cross-Canada tour on Canadian unity planned by host of 100 Huntley Street

C.C. files

TORONTO — David Mainse is planning to take his message for Canadians struggling with the issue of national unity on the road this year. The tour, called "Impact Canada 100," began January 20 and is expected to visit 100 Canadian cities.

Mainse is hoping to encourage individual Canadians and to stimulate and encourage Canadian Christian leadership. "I believe it's time to present a Christian perspective on the state of our nation," says Mainse. "The roots of the vast majority of our citizens are Christian and in this time of national uncertainty we need to look again at those roots."

"We are preparing a powerful video, 'Is There Any Hope For Our Future?' which will be shown on a huge screen. Through the video we will pinpoint crucial issues and trends facing Canadians," says Mainse.

Bible has the answers

Following the video, in his public address, Mainse will examine in a biblical context the issues and problems facing Canada. He intends to explore scriptural solutions. "We will investigate, and hopefully rediscover, answers already given us by God. Solomon said, 'There's nothing new under the sun,' and this is true. All of Canada's problems have been addressed in the Scriptures," says Mainse.

In addition to a daily public address during the five, three-week segments of the tour, Mainse will participate in luncheon meetings with Christian ministers and full-time workers of all denominations. "At these gatherings I will bring videotaped messages encouraging outreach from numerous heads of denominations and other Christian leaders, including Billy Graham and Don Moore of Vision 2000," says Mainse adding, "We will open the sessions to discussion on challenges facing Canadians in the '90s."

The "Impact Canada 100" tour will visit a different Canadian centre each day. Telesat will provide a live satellite uplink for broadcast on the international "100 Huntley Street" telecast. In addition to the video and Mainse's public address, each evening's program will include the music of Hiram Joseph and other entertainers.

Mainse hopes this tour will have a significant impact on the lives of all Canadians. "My hope is that it will not only enhance our sense of responsibility toward our country, but that through it we'll even identify in a better way what it really means to be Canadian," he says.

New program to reduce racial prejudice

Larry MacDonald, Canadian Scene

OTTAWA — The Society for Educational Visits and Exchanges in Canada has started a new multicultural leadership exchange program to help young Canadians and educators reduce prejudice.

Sandy McKay, executive director of the program, said that the program is particularly important in the wake of the federal government's decision to increase immigration levels. Students will be given a chance to develop leadership skills and learn how to deal with prejudice and discrimination within school and community.

McKay said that while government has a role to play in the support of such programs, business and individuals must also play their parts.

The program is now seeking funds from the private sector.

The pilot project will involve six separate exchanges which will take place over a three-year period. Four hundred and thirty-two students from across Canada will take part. The first exchange is slated to start within the next few months.

In the pilot program, heavy emphasis will be placed on having the students develop plans suited to their own communities.

The idea is to address a particular concern and to enhance the multicultural climate in their community. One example would be the integration of new immigrants into the community.

Send your questions to Peter and Marja c/o Calvinist Contact. Confidentiality is assured.

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Not grants but persecution

... continued from page 1.

For this good work they don't get government grants, but persecution. Two of the five men representing Diaconia in Canada have suffered in prison for their work. Offices and churches are bombed, workers are kidnapped and their mutilated corpses left in the streets as a warning, women are raped by drunken soldiers — the litany goes on and on, even right now.

In this violent context two American soldiers were recently shot dead after their helicopter made a forced landing. American leaders are so angry that they are making moves to send the Salvadoran army millions of dollars more of guns and bombs and attack aircraft. If that happens, the war may not end in 1991. Please urge the United States not to fuel our war, our visitors pleaded. People in our land are so sick of the war that it may end in 1991, unless foreigners want it to continue.

These people of faith cry out to North Americans so they will not suffer all alone, observers note. They desperately want us to know, to hear and care, to pray and fast for them. They want North Americans to visit them to see what they are doing, and to help them rebuild their country. "This is a time of great persecution," said Bishop Gomez. "Our justice system has broken down."

The group is currently meeting with church leaders in Toronto, with MPs and officials from the Ministry of External Affairs in Ottawa, and with the Central American Assistance Group in Montreal.

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This world, our neighbourhood

'Our choices created the monster that threatens us'

"Ride the Bus and Stop the War" said one sign at a recent rally. What does my choice to ride the bus have to do with the war in the Persian Gulf? Barrels, I found out as I explored the matter.

Saddam Hussein gets more attention than other brutal dictators because he operates in the area where 70 per cent of the world's oil reserves are. If Kuwait, which is smaller than Massachusetts, were in another part of the world, the United States would use other means or ignore Hussein's aggression.

North America, including Canada, is still very dependent on imported oil. The pressure that dependency puts on our foreign policy has been well-known for at least two decades. Had North America taken energy conservation seriously a decade ago, we would pursue other options to bring an unruly Hussein to heel today.

If one out of 10 auto drivers switched to using public transit, there would be a 17 per cent reduction in global demand for oil. This is just one of many energy conservation measures that could make a big difference in foreign policy. Energy analysts report that if the U.S. had not rolled back the auto efficiency standards in 1986, it could have saved as much oil as it imported from the Persian Gulf that year. Motor vehicles alone consume over seven million barrels of oil a day, so even a 10 or 15 per cent saving in efficiency makes a big dent in total demand.

We have the means, if not the will

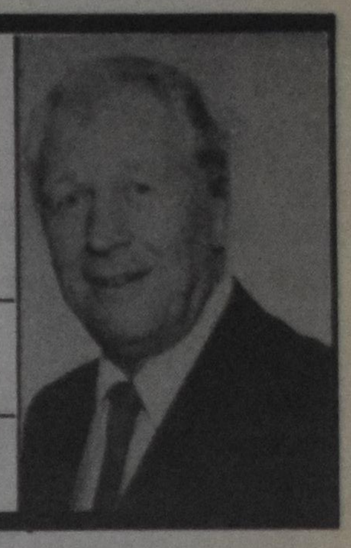
If one year's research budget for rapid deployment missiles were diverted to research conservation, the world would be a safer place. Gains made in lighting and electric motors demonstrate the potential. Today, an 18-watt compact flourescent lamp can produce as much light as an older 75-watt lamp, reducing the demand for energy to fuel power plants, reducing air pollution, and saving $20 over its lifetime. Researchers project that new improvements to electric motors could save close to half the energy input. Home insulation programs, energy-efficient appliances and recycling are other energy-savers.

Conservation is less expensive than finding new sources of oil. Local efforts throughout North America are showing the potential savings. A full-scale conservation program that would make the U.S. and its allies independent of Persian Gulf oil would do far more to protect world security than a catastrophic war. Rather than the loss of human life and ecological destruction, we could be on the road to improving our environment. Our choices created the monster that threatens us.

I hope we remember that when we go to pray. It's easy to ask God to intervene and save us, like some super-general or master diplomat. But God didn't create this mess; we did. Along with our prayers of intercession, we need to make prayers of repentance and prayers of conversion, right down to the ways in which our lifestyle and our lack of political will to make changes we *can* make in our own hometowns contribute to the madness of war. Will we learn this time?

Kathy Vandergrift is the administrative assistant to the mayor of Edmonton.

Pressreview



Carl D. Tuyl

War in the Persian Gulf, recession in the economy and weather cold enough to give a person freezer burn. No wonder people appear to be in an ugly mood. A police officer even threatened me with a ticket for exceeding the speed limit by five teensy kilometers.

★ ★ ★

The Liberal Party did a flip-flop, 180-degree turn supporting the government's resolution to stand fully behind the United Nations initiatives in the Gulf. The Liberal caucus is a veritable battlefield, with several fighting factions taking shots at each other. There is particularly no love lost between Chretien and Liberal Senate leader Alan MacEachen.

★ ★ ★

The 10,000 striking nurses in Manitoba are not in a very conciliatory mood, either. They called Health Minister Dan Orchard's offer "oily salesmanship." Didn't I say people were in an ugly mood? Maybe some of the ugliness in the Liberal Party is due to the fact that they still have $3.7 million in unpaid bills on their desks. No wonder the party's colour is red. The cost of servicing that debt is in the neighbourhood of half-a-million dollars.

★ ★ ★

Parti Quebecois leader Frere Jacques Parizeau said that Bloc Quebecois MP for Lac St. Jean, Lucien Bouchard, has the makings of a premier of Quebec. They have made a mutual back-scratching pact. The real Quebec premier is back at work. The question is whether he can put the brakes on the go-for-broke sovereigntist. Mr. Bourassa has consulted his pocket calculator and drawn the conclusion that "Quebec passports will not benefit the economic interest of the province."

★ ★ ★

The Edmonton Board of Health, spurred on to loving deeds by the chinook, has introduced a program called "Heart a la Carte." It is designed to help people with heart problems to recognize restaurants that offer food choices for improved heart health.

★ ★ ★

Tories know how to take care of each other: Gordon Walker, a former minister in the Conservative Ontario government, has been appointed to the board of directors of the Canadian Commercial Corporation. The retainer rate is about $3,500 with a $300 *per diem* bonus. Nice pocket money.

★ ★ ★

To everybody's surprise came the announcement that the inflation rate went down by a tenth of a per cent. It did not show in my budget.

★ ★ ★

Convicted killer Allan Legere, who is serving a life-sentence, went on a hunger strike. He says that he is not treated nicely. These are tough times all around, aren't they?

★ ★ ★

Premier Frank McKenna, a politician so clean he could model for Ivory soap, has a sort of semi-scandal on his hands. One of his cabinet ministers has resigned following allegations of patronage. Say it's not so, Frank!

★ ★ ★

Some weirdo is harassing the families of military personnel in the Gulf. Wives of these men have received hate phone calls in Victoria, B.C.

★ ★ ★

Side-effects of the war: people travelling overseas prefer Canadian carriers; manufacturers of gas masks have a shuttle service to their local bank; children are scared; people in Ottawa who are supposed to work on the speech from the throne are falling behind in their work; hotels in Baghdad do not accept American Express anymore, and if you are headed in that direction you can leave home without it.

★ ★ ★

I shall make no further comments about the war except to say that in the end, a war without nuclear intervention is ultimately won by a bunch of G.I. infantry Joes who click on their bayonets and jump forward.

★ ★ ★

I got hold of China's official newspaper, the *China Daily*, and I learned some interesting facts about the People's Republic. China's more than 300 million city and town dwellers produce 70 million tons of garbage per year. China's government has called for the establishment of special enterprises to deal with refuse disposal. *China Daily* is not entirely comfortable with the English language, judging from this headline: "Tropical fish trade going swimmingly." The provincé of Zheijuang reports with great pride that its harvest of silkworm cocoons in 1990 totalled 93,000 tons. Let's hear it for the silk worms!

The unemployment rate in Shanghai is 1.56 per cent and, so says *China Daily*, "the glut of household electric appliances is expected to persist." Too many people giving toasters at bridal showers, maybe?

The Chinese equivalent to riding the gravy train is eating from "the iron rice bowl," which is what a lot of Chinese workers do. After a person is assigned to a factory by the government, his or her employment is a permanent relationship. They are then eating from the iron rice bowl.

Very interesting is the fact that the *China Daily* knows about a President Bush double. According to the paper, Bush and his look-alike appeared in Argentina last month, confusing onlookers by waving from different cars. Reminiscent of "the Eagle has landed" stuff.

★ ★ ★

Vatican sources say that the Pope is planning to name about 20 new cardinals. What the new cardinals will have in common, the same sources predict, is the Pope's conservative doctrinal stance.

★ ★ ★

There is a crisis Down Under. Swimmers have been asked to stop urinating on Australia's Great Barrier Reef because their urine is killing the coral and upsetting the eco-system.

★ ★ ★

We've got to have some statistics in this column. Did I not work as a statistician for the Dutch government? Here goes: the most frequently stolen car in the U.S. is the 1986 Chevy Camero; the most stolen import is the Hyundai Excel GL; the United States now leads the world in overall incarceration rates, surpassing even the Soviet Union — there are 426 persons per 100,000 population in U.S. prisons, and within the black population 3,109 persons per 100,000 are incarcerated. I learned this from the *Los Angeles Times*. Buried way deep in the classifieds I read: "Frank, thank you for the wonderful Xmas. Love, Dad." I hope Frank reads the *L.A. Times* classifieds. I also hope that Frank and his dad might develop a little closer and more intimate relationship.

★ ★ ★

I did a bit of an experiment last night. When the TV screen showed bombardment pictures I turned the sound all the way down. It made no difference; I heard the sound anyway. This war stirs into the pot of one's bad memories, and the stuff on the bottom of the pot rises to the surface. Memory does not dissipate like perfume. That's both good news and bad news.

Carl Tuyl is a chaplaincy consultant in Canada and lives in Kingston, Ont.

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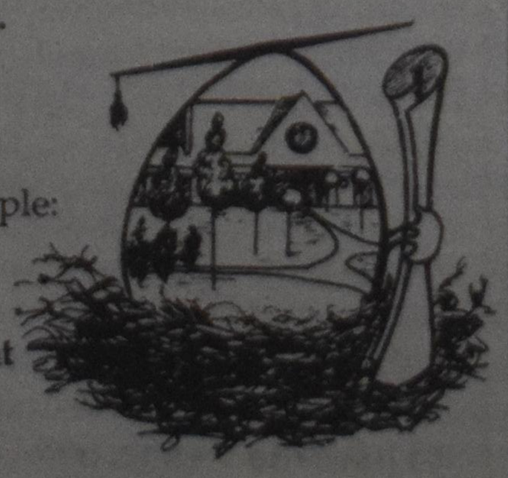

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Love of learning

According to Galen Meyer, editor of *The Banner*, weekly publication of the Christian Reformed Church, very few members of that church have seriously studied the issue of the ordination of women. In an editorial last October Meyer suggests that study committee reports published by the CRC over the past years are mainly gathering dust. Despite the Reformed tradition of Christian schools and colleges, members are not willing to spend time studying these important documents, said Meyer.

There's little doubt that he's right in his suspicions. And unfortunately, the reluctance to pick up challenging reading material goes well beyond the reports mentioned by Meyer. If a love of learning is one of the hallmarks of the Reformed churches, too often this is not evident at the grassroots level.

To some extent it may be futile to discuss this matter in a *Calvinist Contact* editorial. I'm probably preaching to the converted, since those who read this are spending time, money and effort to see what is being written in a Reformed Christian weekly. Nevertheless, it seems to me that Galen Meyer has raised an issue which is crucial to our existence as Reformed churches.

Growing up in southern Ontario I did not attend Christian schools. But whenever my siblings or I found ourselves in non-Reformed settings, we invariably knew more about the Bible than did the other kids. Why? It had to be the reading of the Bible at the dinner table, weekly Sunday school, catechism classes in which we were drilled in church doctrine and Bible knowledge. More, we were inoculated with the awareness that life is religion, in circumstances where our contemporaries often reserved that area of life for Sunday morning.

Reading an integral part of life

Looking back at many of the older church members I knew, it's obvious to me that knowledge was important to them, even though many stopped school after Grade five or six. Nor was it only Bible knowledge that mattered; my parents and their friends read widely. True, many of the women were content to read "good Christian novels" which sometimes were not too far ahead of Harlequin romances. But there were also those who devoured books on church history, books on foreign lands, newspapers with a heavy emphasis on politics, treatises on the finer theological points.

This is not to romanticize the previous generation of Reformed members. Schisms erupted in the church precisely because they had studied the finer details of election and reprobation too well and too long. The point is that they *did* read, *did* study the issues. They had some idea of *why* they supported certain views.

Does the average Reformed member still read widely? Do you find time to read your denominational paper from cover to cover each week? Do you subscribe to other publications which try to inform their readers about Christianity and the world?

And what about education? Yes, there are hundreds of Christian schools, still supported largely by members of the Reformed churches. But have you asked yourself *why* you support such schools? Is it to protect your children from the evils of a public school system, or is it to teach them a love of learning? Does your child, in fact, learn that love in school, or is he or she merely learning to live by the rules, to give the answer demanded by the teacher? And does your support of Christian education continue right through colleges to post-graduate studies such as are available at the Institute for Christian Studies in Toronto? Would you help YOUR daughter attend seminary, as some 18 CRC daughters are currently doing?

Many of us consider learning to be a lifelong experience, something that does not stop after formal education is over. As a journalist, I've learned a great deal from the people whom I interview. It's possible to continue formal study, of course, but more important is the open mind that hungrily takes in new facts, new ideas.

'Arm' yourself with knowledge

If Galen Meyer is right, there are also those among us who stopped learning very early in life, those among us who have made up our minds at a young age about the state of the universe. Ask such people their views on any controversial issue, and the answers will likely be the same as their parents' were 30 years earlier. When I talk to a person like that I'm sometimes tempted to use the well-known quip about not wanting to engage in intellectual battle with the unarmed.

Make no mistake about it: Satan and his troops are not unarmed. Anyone who has read *The Screwtape Letters* by C.S. Lewis is aware that the forces of evil will try anything, use any method, to entrap and deceive believers in Christ. If we want to remain actively Christian, we will develop a healthy respect for the Reformed emphasis on education, on the love of learning. Those who stop learning, who refuse to study issues prominent in their church and consider new views, will become increasingly irrelevant as church members.

None of this is new or startling. Back in the first century A.D. believers were being reproved for spiritual immaturity. The book of Hebrews was written at a time when persecution was not unusual. Its author encourages his readers to move from milk to solid food, to grow spiritually. Near the end of the 20th century that still holds true. And one of the best ways to grow is to read widely, to study, to love learning. It seems to me that only then will we be able to defend what we believe and to pass on the Christian faith to our children.

Anne Hutten is a farmer and journalist living in the Annapolis Valley, Nova Scotia.

Longer Letter (More letters on page 6 ...)

Wolters' church strategy 'born of despair'

I was pleased to read in "Commentary" (Nov. 30, 1990) that Al Wolters has come out strongly against the Christian Reformed Church separating over the women's ordination issue. Indeed, what a tragedy that people have already left, or will leave, pending the outcome of Synod 1992, or that I have already received in the mail bitter letters breathing out threats of separation and to my mind falsely accusing the Christian Reformed Church not only concerning "the women issue," but also other incredible failings. How sad that some church councils have decided not to let ministers preach who have welcomed the 1990 Synod's momentous decision. That a synod, soaked in prayer and led by the Spirit, should result in a flat contradiction of James 1:19 on the part of some individuals and councils is alarming, to say the least! Al Wolters is right. Separating over the "women's issue" is not a fruit of God's righteousness.

Mr. Wolters' further comments are also quite revealing. Apparently, the decision of Synod 1990 was a result of "questionable hermeneutical principles." If I have read him correctly, he appears to believe, in addition, that the decision of Synod 1990 is a letting go of the Christian Reformed Church's "orthodox Reformed moorings" and a "compromise." Although he claims not to have a solution to the problem, he does plant a possibility in the mind of the reader that is worthy of consideration. He will not leave his "liberal church" but form a block within it, a block that is quite certain of its own "orthodoxy."

Legitimate, differing conclusions

I believe that Mr. Wolters' strategy is "born of despair." Having experienced two church splits, he is not ready for a third. At best they are messy things and besides, I suspect that just like myself, he has become (better, is becoming), in Richard Mouw's words, "a kinder, gentler Calvinist." But I think his solution is unsatisfactory and even detrimental to the Christian Reformed Church. It may even be disobedient to biblical teaching. Let me explain.

It seems to me that it is quite possible to share similar hermeneutical principles and yet come to quite different conclusions. To connect "orthodox Reformed moorings" to the women's ordination issue seems rather presumptuous, an unauthorized addition to Bible, creed and confession. And Church Order simply isn't in that league. Hence Mr. Wolters' apparent agreement with terms like "questionable," "letting go," and "compromise" applied to sister and brother Christians in this matter is rather abrasive and mean. Underlying any biblical hermeneutic is a prior call to pastoral sensitivity in language use. I am chiding myself in this remark because just like Mr. Wolters and many readers of *Calvinist Contact*, I, too, share in the personal struggle against a tradition that steeped us in "confrontational language use" and made us sound arrogant to everybody but ourselves.

No unity without equality

My understanding of the biblical witness and the church's plight is something like this. Equality is a constitutive aspect of being human, being God's Image, being male and female. It was given with Creation. Unity between people which is a requirement of equality got disrupted by sin and ever since "unity" has become a supreme task laid upon God's people. Only in the work of Christ, however, was that unity achieved and the restoration of the relationships between God and creature and creature with creature accomplished (Ephesians). Now the plight of some churches, e.g., Roman Catholic and Christian Reformed, is that they are calling for unity without a basic adherence to or understanding of the creation norm of equality and mutuality between men and women.

Because of what I consider to be his unfortunate failure to grasp the integral connection between unity and equality, Mr. Wolters offers a solution to the CRC's predicament that is more sentimental, perhaps, than the alternatives he warns against, but hardly more productive. I consider his solution unsatisfactory because it bristles with the same problems he sees with the alternatives, is detrimental to the Christian Reformed Church because it will legitimize and keep in place an open wound in her bosom and finally it smacks of biblical disobedience in its call for a "party spirit" in the community, something that Paul was not too keen about (I Corinthians).

What kind of witness?

In addition to all this, I fail to see how Mr. Wolters' justifiable concern regarding the church's witness to "the saving glory of its Master to the world outside" is in any way promoted or helped by his solution. That concern has prompted me to write this letter. Once again, I fear, an appeal to an historically shaped and still imperfectly articulated orthodoxy is allowed to override the equally (if not more) basic, albeit historically shaped, orthopraxies of biblical revelation.

I am a great admirer of Dr. Wolters' biblical scholarship and I am personally glad the Christian Reformed Church will not lose his person. And, indeed, my Reformed solidarity with him and deep regard for his work is based on the great Mystery of what God has done for both of us. Rooted in that Mystery we can resolve a lot of our "party strife" and relativize a lot of our pet convictions and theological hunches. Mr. Wolters has taken the first step.

Graham E. Morbey
Waterloo, Ont.

Gulf commentary

Alison de Groot

Last week I sat in the living room of my parents' home eating my dinner, watching the news. It was Wednesday night and the United Nations Security Council-imposed deadline for Saddam Hussein to pull out of Kuwait (or face the consequence of the 650,000 allied troops massed against him on his southern border and in the gulf waters around him) had passed some 18 hours earlier.

Eighteen hours had passed and nothing had happened. That artificial deadline appeared to have meant little. The sense of drama that I had felt since midnight was subsiding and the thought that maybe everyone involved had come to their senses and thought of a better way to handle the situation entered every so cautiously into my naive, 22-year-old mind. Maybe at this very moment Iraq was at the table, secretly, of course, negotiating peace with its opponents.

Peace, War. Allied forces. Troops. These were words used in my father's stories about growing up in Holland during World War II. Words his friends often use when they get together to talk about times past, the olden days it seems to me. These are words that *belong* to those "olden days," not to today, not to my lifetime.

Then, just like a news flash about a flood or tornado, the newscaster interrupted himself and announced that the "liberation of Kuwait," as President George Bush put it, had begun with an allied bombing raid on the Iraqi city of Baghdad. War. I marked it on my calendar.

No new order

We had only begun to taste peace over the last year: the Cold War concluded, the Soviet Union and Eastern Europe opening their doors to democracy; the dismantling of the Berlin Wall (I had stood at its base in West Berlin when I was too young to understand its significance); the weakening of South Africa's apartheid system; the beginnings of a painful democratic movement in China.

The situation was surreal. I struggled to grasp the meaning of the news that was now flooding into my comfortable domain. I wanted desperately to feel the significance, not only for me, but for the people who it really affected; the allied soldiers, their families, the Iraqi people, the Kuwaiti people, Saudi Arabians, Israelis, Palestinians.

What should my response be as a Canadian, as a believer in peace, as a child of parents liberated by war, as a human being opposed to the unnecessary taking of any life, as a Christian. I wanted to do more than understand. More than have an opinion one way or the other.

What was the point now of arguing for more time for sanctions to work or for a peaceful solution? There was already war and nothing could stop it. What was I supposed to do now? I wanted to do anything that would connect my life directly with the lives of those people who heard the airplanes overhead and felt the tremor of exploding bombs, both to ease the guilt I felt sitting in safety watching "the war, live on CNN" and to fill the void in my mind with the whole weight of meaning behind the actions I watched.

What can I do?

I wanted someone to tell me what to do. I asked my father and mother, my 19-year-old sister who's position in the army reserves would give weight to her opinion, and the leaders of my church. Their answers did not satisfy me; too little sacrifice seemed required on my part: educate myself; review history; keep informed, but critically so; pray and dwell on the application of Psalm 46, "God is my refuge and strength" and in particular verses 9-10: "He makes wars cease to the ends of the earth ... Be still and know that I am God; I will be exalted among the nations." How could this compare to the sacrifice required, without choice, of those in and around the Persian Gulf? It doesn't; but it's all I can do.

It is beyond the point now when I can argue about what cannot be changed. It seems no longer relevant or useful to say I am opposed to war. I am living in a world at war. Maybe someday we will learn, but given the sinful nature of humankind, I doubt it.

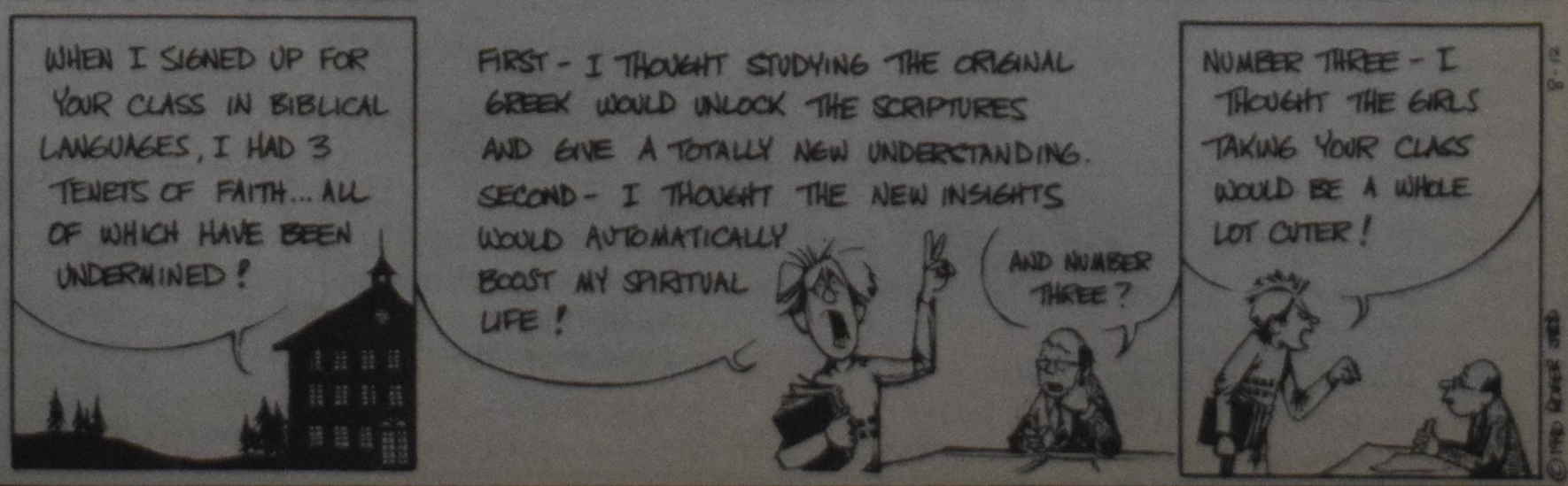
But now I must act on the smaller issues on which I can take a clear stand. I can pray for the families of the soldiers that are bound to die on both sides. I can pray for the safety of civilians in Iraq, Saudi, Kuwait and Israel.

I can work and pray to prevent racism and unjustified suspicion of Arab Canadians and Americans or unnecessary hostility between Arab and Israeli Canadians and Americans. I cannot become insensitive to war or human life and can keep involved and informed.

I can pray that we will someday learn to live without war and I can pray that God, looking down from heaven with sorrow in his heart at the disunity among his people, will forgive us.

Alison de Groot is a graduate of Ryerson School of Journalism, Toronto, and is Calvinist Contact's regular editorial assistant.

BEYOND BELIEF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SECOND - I THOUGHT THE NEW INSIGHTS WOULD AUTOMATICALLY BOOST MY SPIRITUAL LIFE!
AND NUMBER THREE?
NUMBER THREE - I THOUGHT THE GIRLS TAKING YOUR CLASS WOULD BE A WHOLE LOT CUTER!

Letters

Cultural mandate has been used to pillage the earth

Don't doubt the Rev. Bob De Moor's integrity when he writes in his article "What's New?" (C.C., Jan. 4, 1991, p. 4, 3rd column) the following statement: "No matter how many millennia fly by, humankind will not really exercise good stewardship over this planet until it acknowledges one Creator, Owner and Lord of All."

My objection to this statement is the impression created that everything will be honkydory as soon as everyone living on this planet accepts God's majesty. However, some who accept God's majesty know nothing about good stewardship. I'll quote a statement taken from a booklet called "The Blessing" ("De Zegen") by Dr. J.H. Bavinck in which he writes about the blessings received from our daily labour. I quote from page 13 after he mentioned Genesis 1:28-30 about the mandate we received from God: "With these words has mankind received the instruction from the Almighty to subdue the earth, to till the soil, to develop, to control [and here comes the crunch!] to uproot her riches and to use these."

In other words: rape the earth; that's the modern translation. Fortunately, Prof. Bavinck was well aware of the fact that humankind's selfishness would be the motive for this, a selfishness he seems to see sanctified by God.

Of course, we can put a whole series of question-marks behind this last remark. My objection to quoting "these old guys" like Bavinck is that their interpretation of the Bible may've been all right for the 1920s, but 70 years later we see the error of such thinking.

It *isn't* possible for the Lord to sanction selfishness and self-centredness. He (Bavinck), makes it even worse when he says, "It is mankind's mandate to search for the earth's natural resources."

Conclusion: I am totally against quoting men who have been skeletons for years already. If we need them to explain biblical statements, then we are a poor people indeed!

As I said earlier, this goes against Rev. De Moor's quotation. Bavinck's point of view justifies Christianity's being the cause of our present polluted environment!

William A. Thysse
Edmonton

Can't trust our perceptions?

Dr. Clarence Menninga brings up some interesting information in response to my letter although I think it was only a minor point. (C.C., Jan. 4, 1991).

Pardon me for saying so, but the last time I looked out my window the horizon was basically a straight line, unless, of course, you are referring to the horizon encircling us, meaning that no matter what direction you turn there will always be a horizon.

I think, however, even if you refer to the Creation story it describes the atmosphere as a firmament or dome depending on which translation you read. Does this not describe the roundness of the atmosphere surrounding the earth, that which acts as a protective dome?

No doubt after humankind's fall into sin our perception of God's Creation became obscured over time and developed into what we now refer to as the "Near Eastern Myths." Yet the Bible remains accurate even though human perception of it may have been obscured, in particular, outside of God's chosen people.

Of course, now many believe in evolution, which is no doubt the modern equivalent of an ancient belief in a flat earth.

And in that belief there is no room for a perfect, sinless beginning in which perfect harmony existed between God, man and woman and their surroundings before the fall came and ended it all.

Bob Wierdsma
Peterborough, Ont.

Not junk mail

Today I was catching up on some reading. At the top of my stack were several issues of C.C. As usual, I was not disappointed. Take, for instance, the December 14 issue. The front page article on violence against women is surely a timely reminder of the hidden hurt that many in our churches suffer. In addition it gives positive direction as to how we in the church can deal with such a sensitive matter.

Wolters' reflections on the Genesis question (page 4) made for more stimulating reading. As usual, time with Carl Tuyl's *Pressreview* was a must on my agenda. As a pastor, the refreshing insights of Herman Praamsma and Wayne Brouwer were just the right encouragement for me as I seek to go about the King's business in the week ahead.

As a Canadian serving the Christian Reformed Church in the United States, C.C. has reminded me and assisted me to think internationally about the church.

Thanks, and keep up the good work.

John Van Schepen
Bellflower, Calif.

Costly sermons

Carl Tuyl's "funnies" of Jan. 11, 1991, contain one item that could only spring from the mind of someone with a "calling" to preach: "GST on sermons"!?

Laypeople always serve churches and related causes without remuneration, sometimes well into retirement years. Visiting ministers referred to often are retired and they might surprise us all by preaching "pro Deo." I phoned "Monsieur" himself and his answer was: "No fee, no GST, no income tax!" No kidding!

John Shrimer
Grimsby, Ont.

American pastor finds C.C. compelling

I really enjoy the newspaper. It's perspective is clear and compellingly Christian. Your coverage of affairs in the Canadian and at-large Reformed community is very helpful to me as a Christian pastor.

Blessings to you all and keep up the good work in 1991.

Mark Davies
Hamilton, Michigan

AWARE wants dialogue with caring Christians

AWARE is a ministry for gays and lesbians mainly of Christian Reformed origin. We note the various articles and letters which have recently appeared in *Calvinist Contact* concerning the acceptance of homosexuals within the church. Ineke Parlevliet, particularly, challenges the AWARE group to help her understand whether homosexuality, lesbianism and its practices are sin or not.

The AWARE group seeks to honour God as it assists people of differing sexual orientations live fulfilling, God-glorifying lives with the community of believers. In fact, AWARE's next regular meeting will specifically focus on the topic "Homosexuality and the Bible." Ms. Parlevliet and other caring, concerned individuals are sincerely invited to join us for this meeting so that we can grow together in our communal understanding. We believe that this type of dialogue and fellowship can help to answer the questions which have been posed.

This AWARE meeting will be held at First Christian Reformed Church of Toronto on Taunton Road on Saturday, February 9, commencing with a potluck supper at 6:30 p.m. If you are unable to join us for dinner, our after-dinner speaker and discussion will start at 8 p.m.

The AWARE group
Toronto, Ont.

The above letter was submitted by a member of AWARE who is known to Calvinist Contact *but who doesn't wish to publicly identify himself. We print the letter reluctantly, making an exception to our normal policy of not printing unsigned letters.*

Editor

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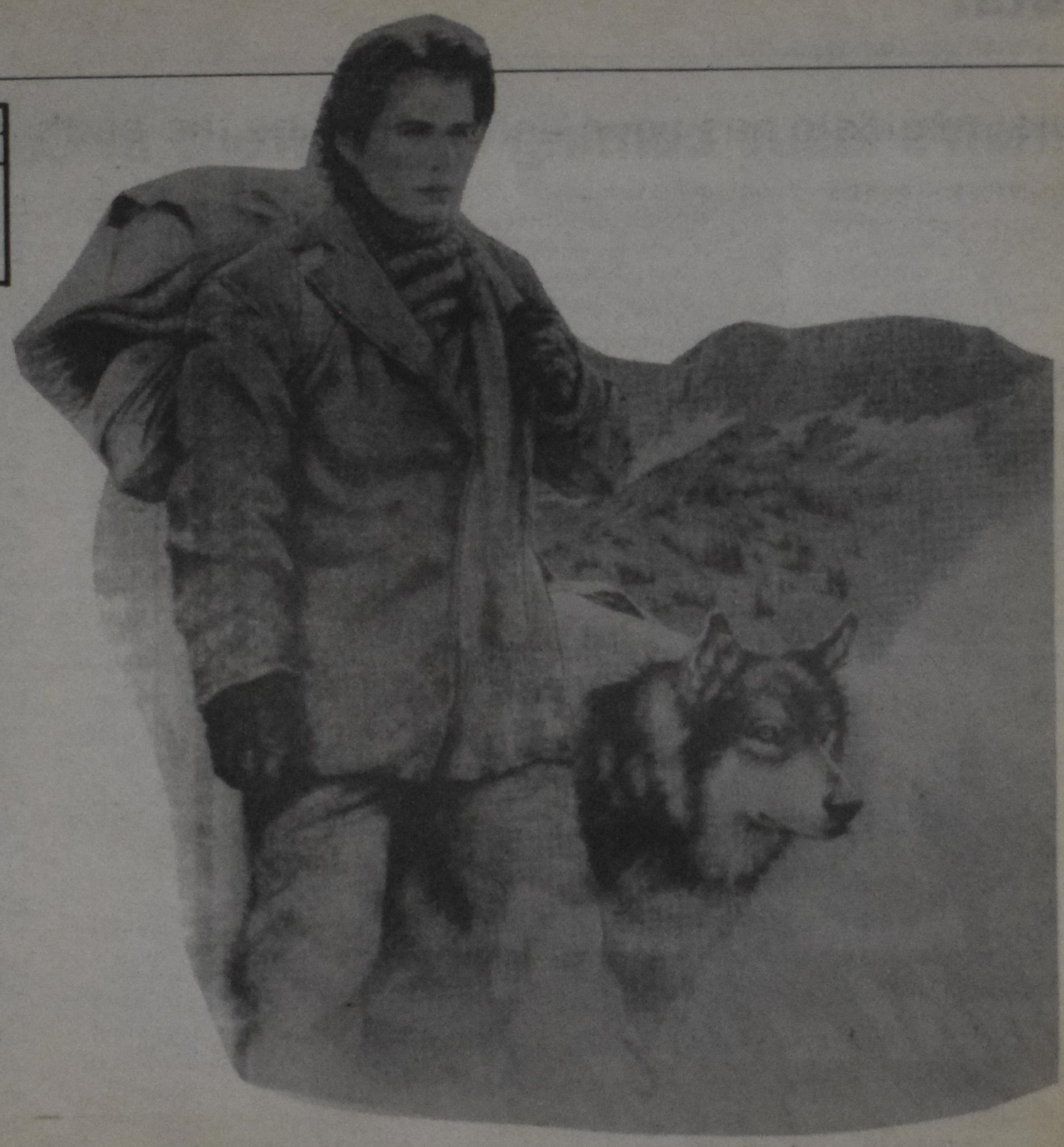

White Fang

Rated PG
Stars Klaus Maria Brandauer, Ethan Hawke, Seymour Cassel, James Remar, Susan Hogan
Directed by Randal Kleiser; based on the novel by Jack London

Jack London

American novelist Jack London (1876-1916) wrote more than 40 volumes of works, most based on his experiences in Alaska and the Yukon in 1897 during the Klondike gold rush. *White Fang* (1906) is one of those stories, a kind of companion-opposite to his most popular novel, *The Call of the Wild* (1903).

In *The Call of the Wild*, a dog taken from California to the Yukon turns into a vicious killer to survive, is befriended by a kind master, then reverts to savagery again when his master dies. In *White Fang*, a wild, orphaned part-dog part-wolf is first rescued by Indians, then taken over by a brutal white master who makes him kill other dogs for sport, and finally, near-dead, is rescued and loved by a kind-hearted young prospector named Jack Conway.

London's stories are full of savage men pitted against savage nature and animals. Yet the more distasteful elements of those stories are juxtaposed with what critics considered to be London's socialist-inspired empathy with common people and the poor. That emphasis on the "common man" is seen in the unrefined gold diggers who make good in *White Fang*.

Men versus nature

We also see that the 19th century world of the Klondike gold rush seems to breed individualism and brutality. First, the weather and terrain of Alaska and the Yukon are unforgiving, beating into submission anyone naive (or stupid) enough not to approach with respect and plenty of planning ahead. This land is not for timid men. (The few women presented here are saloon proprietors and prostitutes.) Such men who are willing to battle a cruel environment for gold are for the most part loners, dreamers and misfits for whom toughness (including emotional toughness, they think) is a necessity.

Lord of the 'jungle'

In such a world animals are not pets; they are to be exploited in whatever capacity they are useful. And they, in turn, will exploit (and kill) men when driven to it — or simply on a whim. It is no wonder that dogs and all other animals in the North are seen as servants (slaves, really) to human beings. Sled dogs are to be fed and worked, but not petted or shown overt affection.

In that world Jack is out of place. He is emotionally drawn to White Fang; the animal saves his life (from a grizzly bear which, incidentally, acts uncharacteristically of such bears in the circumstances presented). Jack later returns White Fang the favour; he is sure that kindness will tame the much abused dog-wolf.

While Walt Disney Productions has somewhat sanitized London's story, the filmmakers should be commended for making the film as realistic as it is (young children will be frightened or disturbed by some scenes).

The near-arctic landscapes in which *White Fang* was filmed are ruggedly beautiful, and the dog playing White Fang seems to have a greater emotional range than some actors do. While the film is entertaining, it has flaws. It moves too slowly at times, spending too much time being a travelogue. Later on, its frequent cuts from one setting to another feel disjointed and are irritating.

Little real satisfaction is allowed viewers until the last few moments. While audiences will identify most closely with Jack, and later with his (at first gruff) mentor (played by Klaus Maria Brandauer), none of the human characters is unduly compelling. That is not true of the dog; but White Fang is not on screen nearly as long as his human co-stars, an odd, annoying fact considering his implied title role.

Important epilogue

One other important fact: Jack London's story doesn't do much for the too-long, undeservedly maligned reputation of wolves. It has a hungry wolf pack stalking, killing and eating a man. A written epilogue tells viewers that the story is fiction and that there have *never* been documented cases of healthy wolves attacking, much less killing, human beings. But the chances are good that many viewers will leave the theatre not having read that information and thus will be left with an impression which perpetrates the "big bad wolf" stereotype.

The epilogue adds that wolves have been unjustifiably hunted to near-extinction and that various nature and environmental groups are trying to reverse that. The disclaimer notwithstanding, the story suggests that wolves are naturally vicious, human-eating animals — but White Fang is OK and salvagable because he's part dog.

If older children or even teenagers who see the film are given additional information to balance the picture, this can be a useful, even powerful film to supplement a study of the Klondike gold rush, the settling of the West, or the Romantic 19th century view of "man" versus nature.

Zondervan children's books win awards

GRAND RAPIDS, Mich. (EP) — Two books published by Zondervan Publishing House won the 1989 C.S. Lewis Children's Book Awards, announced recently by *Christian School* magazine based in Wheaton, Ill. *Angel in my Attic* by Mary Lou Carney, third in the "Herbie Angel Book Series," is the honour book in the storybook category, and *The Magpie's Story* by Nick Butterworth and Mick Inkpen, part of the "Animal Tales Series," is the honour book in the picturebook category.

"Zondervan is increasingly emphasizing children's books," says Scott Bolinder, a publisher with Zondervan. "These awards confirm our objective of publishing quality literature for young people."

REQUEST FOR SUBMISSIONS

INQUIRY INTO UNREGULATED RESIDENTIAL ACCOMMODATIONS FOR VULNERABLE ADULTS IN THE PROVINCE OF ONTARIO

An Inquiry has been established under the **Public Inquiries Act** to inquire into unregulated residential accommodations for vulnerable adults in the province. Copies of the Inquiry's Terms of Reference may be obtained from the address below.

Written submissions will be accepted up to February 28, 1991.

Please address all correspondence (in English or French only) to:

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Telephone: (416) 327-2421 Fax: (416) 327-2425
Attention: Ernie Lightman, PhD., Commissioner

Ontario

Church

Marian Van Til, page editor

Women's issue coming to forefront in Catholic Church

C.C. staff

TORONTO — What is the role of women in the church? That issue is now being highlighted in the Roman Catholic Church in Canada and the issue is heating up.

Two incidents have brought public attention to the struggle of some women in the Catholic Church. First, on the anniversary of the Montreal massacre in December, a small group of mostly women picketed the Church St. headquarters of the Toronto archdiocese. This incident prompted an article in the *Toronto Star* in January. The feature article, headlined "A showdown in the church," chronicled the history of the struggle for Catholics who want change.

"We are angry and we want change," Heather Eaton, a lay chaplain at the University of Toronto's Newman Centre told the *Star*. "The church's attitudes towards women contribute to sexism in society," she said. "And sexism breeds violence."

The second incident, also reported in the *Star* article and elsewhere, was the resignation of Joanna Manning as editor of the archdiocese's religious education guidelines committee. Manning is a Catholic high school religious education teacher. "By resigning, Joanna Manning made a statement that she puts her allegiance with the spirit of the Gospel and not with the institution," said Eaton.

"I believe that the church hierarchy is resisting not only development in theological and sociological understanding, but also the movement of the Holy Spirit," Manning wrote in her letter of resignation to Archbishop Aloysuis Ambrozic, an excerpt of which was also published in the *Star*.

Not all women are supporting the movement within the Catholic Church, though. "A handful of complaining, whining people bent on tearing down the church," is how Anne Roche Muggeridge was quoted in the *Star*. Muggeridge is a St. Catharines, Ont., author and critic of the Catholic Church's "liberal wing." She added that the "dogged fidelity of the Catholic in the pew" shouldn't be underestimated and that when it comes down to it they would side with their bishops.

'Not an issue'

The Catholic Women's League Toronto council president, Elizabeth Brown, says the ordination of women, and girls serving on the altar at mass is not an issue for her 10,000 members. Brown says there are four girls left over in her parish, North York's Blessed Sacrament Church, from before the diocesan ban on altar girls. "After that there will be no more altar girls and I have no problem with that," Brown told the *Star*. "Women are easily acceptable as readers and ministers of the Eucharist. Brown also said women have an important role as the ones who "get the wheels turning" in parish ministries.

However, Mary Malone, a former nun and chairperson of the religious studies department at St. Jerome's College in Waterloo, Ont., said Manning's resignation was just the thing needed to bring this issue, which Malone supports, to the forefront. "I think that's the real value of Joanna Manning's resignation. It's probably done more for voiceless women that Joanna will ever know. It causes people to ask questions."

In her letter of resignation, Manning had some questions for her opponents. "And if by baptism, women participate fully now in the passion and resurrection of the Lord, as they did more fully even than men at the time when these events took place, how is it that they cannot repeat these actions at the altar?" was one question Manning asked.

According to the *Star* Archbishop Ambrozic has made it clear that, if he can help it, factional feuding will not be aired in public. However, the coverage of Manning's resignation and the public protest outside the offices of Toronto's archdiocese seem to have frustrated that effort.

Study finds churches resolve conflict by ousting pastors

NASHVILLE, Tenn. (EP) — When Southern Baptists come to blows, it's the pastor who usually goes, according to a new study released by the Southern Baptist Sunday School Board.

According to Baptist Press, the survey of 1,000 directors of missions found that nine out of 10 pastors in churches which experience serious conflict are forced to leave.

Norris Smith, forced termination consultant in the board's church administration department, said pastors could avoid that fate by establishing better relationships with people in the church.

"One difficulty comes with the perception of being pastor of the church instead of pastor of the people," Smith explained. "For the first few months pastors should spend time finding out who it is they have been called to lead, especially in the areas of economics, culture and emotions. When church members get the idea pastors accept them as they are and are not trying to reshape them into some image they got in a classroom, the [members] start to trust them."

When asked about factors that led to a serious conflict in a church, survey participants mentioned personality conflicts 58 per cent of the time, followed by failure of a pastor to measure up to congregational expectations (46 per cent), battles over who's going to run the church (42 per cent), leadership styles that are too authoritarian (41 per cent) and leadership that is too weak (34 per cent).

Conflicts were resolved by forcing a pastor out in 90 per cent of the cases. Church members left in 84 per cent of the cases, and church members withheld tithes and offerings in 54 per cent of the cases.

More viable with a golf course?

FORT MILL, S.C. (EP) — California evangelist Morris Cerullo has purchased Jim Bakker's Heritage USA property, and hopes to reopen the Christian retreat centre this summer. Cerullo purchased the former PTL ministry's television network for $7 million, and raised another $19 million in a telethon to apply toward the $42.5 million purchase of the Heritage USA property.

Cerullo said that Malaysia's MUI Corporation and Canada's Seraphim Corporation are partners in the purchase. Cerullo plans to expand the site's water park and build a golf course on the 2,200 acre property, which is located about 10 miles south of Charlotte, N.C., and said a July 4, 1991, reopening was possible.

Report on Sexual Abuse

"To admit that the terrible evil of sexual abuse exists within the churches is hard. But we must acknowledge it, for only then can we deal with the fear, hurt and shame."

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Pastoral letter

Leonard Schalkwyk

They shall renew their strength

The other day I returned from a wonderful vacation in Florida. Most of the time it was 80 degrees during the day. By now some of our readers will groan, "Don't tell us anymore."

But I should tell you a bit more, for your own benefit.

I went to Florida, because my body was run down due to overwork. I had taken too much "hay on my pitchfork," as they say in Dutch. Too many boards, committees, etc.

Down south I found myself stranded in a trailer which was kindly provided by a friend of ours. But I was without car, without telephone, without worry, without hurry. "What do I do now?" I wondered.

Back to basics

I went down to basics: walking in the fresh air, swimming in the balmy water, sleeping in the small rig we had, eating off the fruit of the land.

It did wonders. I can recommend it to anyone. I was amazed at how the God of Creation has made us. My batteries started to refill quickly. Everything in my body started to purr and sing. It worked magnificently.

I bowed in reverence to God the Father and prayed him to have mercy on those who worship "Mother Nature." Who can think that our wonderful bodies and this wonderful world came to pass just by evolution?

But that is not all I discovered in the South. I read in my Bible the well known text from Isaiah 40: "They that wait upon the Lord shall renew their strength."

This text had gained new meaning for me. I myself experienced how my strength was renewed.

However, the text says that it is for those "that wait upon the Lord."

Waiting *together* on the Lord

The spiritual renewal down South was just as important as the physical one. Suddenly I realized that the "snowbirds" of our church who had taken us into their homes, mobile homes and trailers had contributed very much to my renewed strength, by spiritual osmosis.

And that is why you can also renew your strength, even without going to Florida. Just wait upon the Lord.

But, you may answer, "My strength is failing despite the Sun of Righteousness."

If so, perhaps it is time for you to act your age and look forward to the New World, where our strength and vitality will never diminish. God be with you till we meet again.

Leonard T. Schalkwyk is pastor of the Springdale, Ont., Christian Reformed Church.

Canadian tourists protest Turkish deportation

Barbara Baker

ISTANBUL, Turkey (NNI) — Two Canadian tourists arrested in mid-November by Turkish police officials and held for four days before their forcible deportation to Greece, protested to the Canadian Embassy in Ankara in mid-December against charges that they were illegally distributing Christian propaganda.

James Cameron and Ronald Devos, from Innisfail and Three Hills, Alberta, were arrested in Denizli, a city in southwestern Turkey, on November 17. They were sent the following evening to Istanbul, where they were kept in a large cell at police headquarters' Fourth Divison until being escorted out of Turkey on November 21.

When first picked up, the two men, both in their early 20s, were distributing small flyers in the mailboxes of an apartment building near the Denizli bus station. The flyers advertised a Bible correspondence course in Turkish, available through an Istanbul post office box address. In the Canadians' words, "A whole van full of plainclothes policemen drove up to arrest us."

Cameron said that during their 20-hour detention in Denizli, "The police were trying to convert us to become Muslim the whole time." His travelling companion, Devos, said, "I was told this crazy story claiming that Jacques Cousteau had become a Muslim. Then they preached at me about how we poor Christians had four different Gospels that contradicted each other, but Islam had just one unified book, the Koran."

Due to limited and sporadic translation assistance, the two men were never told in English what law they had broken. After several hours of interrogation, the police persuaded them to sign an untranslated Turkish statement regarding the case, promising that then they would be set free. The following day (a Sunday, when legal court proceedings are never conducted in Turkey), they were taken before an official who said they must pay a 20,000 TL ($7.00) fine for the misdemeanor of distributing religious literature without first getting a permit. The man presiding at the unofficial hearing repeatedly assured them that after they paid the fine, they would be set free.

However, they were returned to their cells at the police station until evening when they were put on a bus to Istanbul, with their passports turned over to the bus driver. Upon arrival in Istanbul, the two were met by the police and kept under detention in the foreign section of police headquarters for another two and one-half days.

More lies

"By the time we reached Istanbul," said Cameron, "I was getting pretty tired of hearing promises that nobody intended to keep. It was about 4:00 in the morning, and this policeman told us that they just had to wait until the offices opened at 9:00, to stamp our passports, and then we would be free. But when I saw that big cell, filled with 18 or 20 guys sprawled around on benches, I had this sinking feeling they were lying to us again."

Despite the fact that the two men repeatedly asked for the right to telephone the Canadian embassy, police officials categorically refused to grant this request. It was 68 hours after their arrest when a Turkish representative of the Canadian honorary consulate in Istanbul visited the men at Istanbul's Fourth Division of police headquarters. Vice-Consul Tom Richter of the Canadian Embassy in Ankara told NNI, "We were sort of informed after the fact, [as] we were first given this information by a third party, not by the Turkish authorities."

Although no official documents were produced by police authorities to indicate an official deportation order had been issued against them, the two men were required to pay for their own bus tickets to Greece, as well as round-trip fare for the police officer accompanying them.

Cameron and Devos lodged a complaint at the Canadian Embassy in Ankara on December 14 regarding their arrest, which they termed "totally unlawful." They said they had distributed as many as 3,000 or more of the leaflets which caused their arrest in various cities and towns of southwestern Turkey before being detained, but pointed out that both the leaflets and the correspondence course were printed in the country in accordance with Turkish law.

"It's perfectly legal to do this," said Devos. "Turkey's constitution and laws are secular and democratic. So this kind of harassment by police officials is a violation of their country's own guarantee to protect people's rights of conscience and religion."

Egypt rearrests, tortures Muslim converts

Barbara Baker

ISTANBUL, Turkey (NNI) — The Egyptian Interior Ministry ordered in mid-December the re-arrest of three Egyptians imprisoned and reportedly tortured over the past three months for converting to Christianity. If convicted of the stiff new charges leveled against them, including showing "contempt for Islam" and threatening "the national security of Egypt," the three Christians could be sentenced to eight years in prison.

According to an "urgent action" bulletin released by Amnesty International, the three prisoners of conscience are being subjected to torture. The international rights group noted they had been "detained because they are Muslims who have converted to Christianity." The release stated that the two prisoners who appeared at a court hearing December 16 were in "bad physical condition, suffering from hunger and the effects of continuing torture, including electric shocks."

Another source close to the legal counsel in Cairo said the prisoners were now being kept in separate blackout cells in solitary confinement.

The three Christians were identified as Port Said businessperson Mustafa Mohammad Said al-Sharkawi, 27; Mohammad Hussein Ahmed Mohammad Selam, 25, a driver in Cairo; and Hassan Mohammad Ismail, 21, a student from Ismailia. The three had all converted to Christianity from three to six years ago.

Flouting the law

Their new arrest order appears to side-step the legal procedures designed to prevent arbitrary detentions in Egypt, which has been under emergency law rule since former President Anwar Sadat's assassination in 1981. Under this legislation, individuals detained by security forces without charge or trial have the right to challenge the legality of their detention in a court hearing after 30 days.

The prisoners of conscience were ordered released at their first court hearing November 24 due to lack of substantial evidence from the prosecution that they had conducted "actions against a heavenly religion," punishable under Articles 95 and 98 of the Egyptian Penal Code. However, the Interior Ministry appealed the verdict, so they remained in prison until a second court hearing on December 16 again ruled that they should be released.

"Despite the second court release order, against which the Ministry of Interior had no right of appeal, the three prisoners were not released," reported Amnesty International. Instead, a new arrest order from the ministry reincarcerated them — al-Sharwaqi in Abu Zaabal Prison and the other two at the State Security Intelligence Police detention centre in Heliopolis, notorious for inflicting torture. A reliable source reports that of these two, Hassan Mohammad has dropped out of sight and there has been no contact with him in three weeks.

No excuse

"We are sure that the court will release them again and that they will not be convicted," said one Cairo source acquainted with the prisoners, "because the prosecutor cannot produce any evidence for these charges. The police know this, but since we are under martial law, they are trying to punish them in detention because they know the courts will not, they cannot, convict them."

Into early January, the legal counsel for the three detained Christians, attorney Fikri Habib Giurgius, was reported to be having difficulty obtaining the required signature of the prosecutor in order to visit his clients in prison.

The urgent Amnesty release concluded with an appeal for the "immediate, unconditional release" of the three Egyptian Christians, noting, "Each year recently, Amnesty International has learned of a number of cases where Muslims who have converted to Christianity have been detained, sometimes for months at a time, apparently because of their non-violent expression of their conscientiously-held beliefs."

'Christian computing needs' addressed

DALLAS, Tex. (EP) — The National Christian Computing Expo and Convention will be held April 4-6 at INFOMart in Dallas. The event, sponsored by Hewlen Inc., publishers of *Christian Computing Magazine*, will include seminars on software which serves special computing needs in the Christian community, as well as displays by vendors of church-related products.

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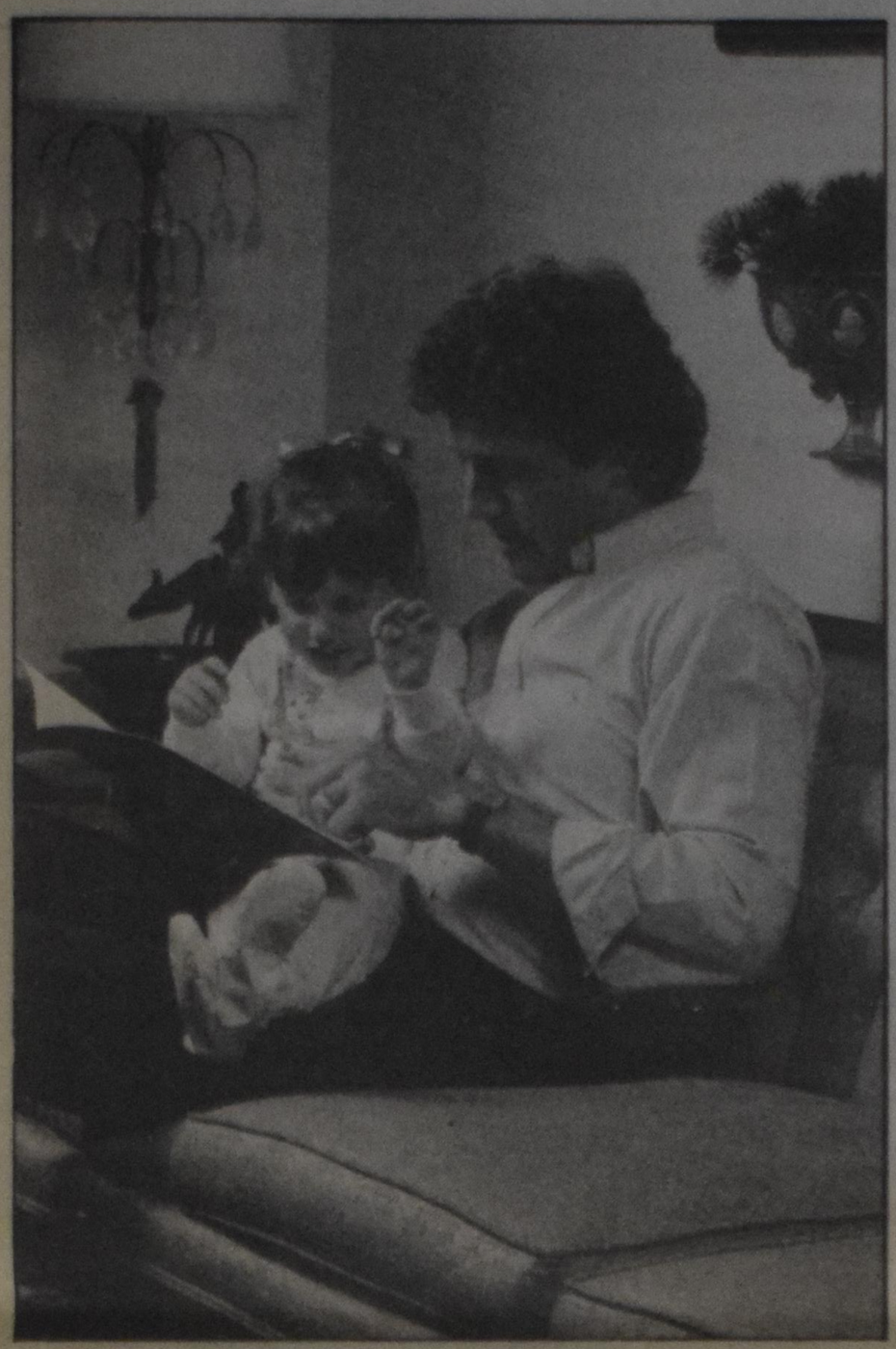
Feature

For parents and teachers:

Coping with children's reactions to the stress of war



Alyce Oosterhuis

Several days before the midnight deadline of January 15, our 11-year-old son became more fascinated with watching news reports of Persian Gulf events than playing Super Mario 3 on his Nintendo. When war broke out on the 16th, he had to be pried loose from his fixed gaze upon the TV screen.

Within 24 hours he knew the technical and colloquial names of the fighter planes, bombers and aircraft carriers. His birthday wish for June is to obtain a book which will describe and picture the details of the air equipment used in the war strikes upon Iraq.

Our nine-year-old daughter, on the other hand, has already sobbed great tears when she has had to forego her favourite hour of TV watching for news reports. When the news is broadcast she retreats to her room or my study so that we can write and work together rather than having to listen to those "awfully boring" commentators.

What are we as parents to do with these different reactions to war? How can we enable our children to express their anxieties about war, allay their fears, and continue in the hope that, regardless of what may happen in the months to come, God continues to support and provide purpose in our lives?

For those parents and teachers whose children experience the additional stress of having loved ones directly involved in facing combat at the war front, the question becomes more urgently that of: How can we help our children to express their fears of loss and pain?

In talking, listening, watching, reading and reflecting, I have come to some conclusions about children and our required response. To enable us as parents and teachers to cope with children's reactions to war, I offer the following suggestions:

1. Shielding our children from the news reports and knowledge of warfare is not a helpful reaction.

Children are very sensitive to parents' nonverbal expressions, and the worried frown, the frequent sigh, the parent's restless activity in the child's absence of knowledge of the events of war, only serves to create a nonspecific anxiety in the child.

Not being able to externalize these fears to events in the world serves to have children "pussyfoot" around their parents in the fear that they are somehow to blame for the parents' demeanour. Whether children are three or five or older, they need to be informed about the fact of war while being assured that this is not an event which they have caused.

2. Constant war talk at home and/or in the classroom is not a helpful activity, either.

There is a tendency in homes, where the TV is usually silent, to have a constant barrage of news events. Teachers bring radios and TVs into the classroom to be updated with the latest strikes or airwaves that occur. With the stress and anxiety that war fears bring on, children at all ages need to be assured of a stability and sameness that does continue.

Fear is bred in the face of helplessness — a lack of control and predictability — and the more the adults feel compelled to be surrounded with the news, the more our children sense the news as a burden from which they cannot escape. Curtailing the hours of listening to be as similar as possible to the pre-war events brings back a sense of control in our own homes and classrooms.

3. TV aggression and violence and Nintendo games have not desensitized our children to the horrors of pain and death that war brings.

As our son and his friends watch the news reports they do not cheer as a bomb falls on tall buildings and shards of flames are sent up to reduce all to rubble. Nintendo and other video games have attuned them to the fine details of war manoeuvres but as they analyse the patterns and locations of bomb fallout, they express empathy with those who are huddled in their bunkers and sealed rooms, fearing that their gas masks may prove inadequate to the task.

As they describe the bombers and fighter planes, they try to imagine what it would be like if a bomb fell on our own house. And as we talk about those "what if?" scenarios we yearn to pray for all those who live with the constant fear of death and loss.

4. The word "boring" does not always refer to that state of "hanging around" during the long days of unstructured summer vacations.

"Boring" is sometimes used by children to describe the wordless discomfort they feel when confronted with an inescapable situation. "Boring" can be the word for a diffuse anxiety that pervades all and casts ominous clouds on the happy days of childhood.

It is not so much the *words* to which we have to be attuned when the child expresses stress as it is the *emotional outbursts* that accompany the words. In giving them the freedom to express distress we can use the situation to explore what we can do to alleviate some of this "boredom."

5. Children are not helped in dealing with war fears when we draw analogies between their sibling and classroom rivalries and the Iraq-U.N. confrontations.

It is very tempting to stop sibling fights by proclaiming that they are being no less territorial in their claims than the Iraqis. Guilt does not help children assuage fears, and the increase of aggressive incidents in the home and classroom may be more of a childish outlet for anxiety than a typically human expression of sin and aggression.

What we can do is talk with them about how throwing that first punch creates the illusion of making them "feel better." What is it in these fighting incidents that they are doing? As adults we often confront children with the question of "Why did you do that?" when in reality, most of us cannot explain the "whys" for much of our own behaviour.

6. As the focal point of our fears and stress increasingly becomes the person of Saddam Hussein, we should limit the linking of attributes to the perceived villain.

In other words, rather than focusing on Saddam the Iraqi, or the Arab, or the Muslim, or the oil sheik, we should use his name as such. When the discomforts and anxieties of stress cannot be expressed in a confrontation with the perceived villain, we have a tendency to lash out at those who are seen to be the same as the enemy.

The expression of our fears and anxieties in racism brings a distant Middle East war to our very own backyards. There have already been reports of local violence directed at Canadian Arabs, and these are the results of the unchecked hostilities towards those whom we perceive as the cause of our fears because they "look the same" or "worship the same" as the "villain."

None of us can predict at this point in time how long we will have to endure the stress created by the fears of loss of safety and lives. As this war continues with its multimedia coverage and analysis, there may come a point at which we feel desensitized to the shock and anxiety.

For our children who live with the anxieties of now, the onus is on us as parents and teachers to keep the avenues of communication open, to be sensitive to the changes in their moods and reactions, to provide them with the continuing assurance of our care and love, supported with a demonstrated reliance on our God in prayer and hope.

Alyce Oosterhuis is assistant professor of educational psychology at The King's College in Edmonton.

Frisian poetry with sparkle

The Sound that Remains: An Historical Collection of Frisian Poetry, translated by Rod Jellema. Grand Rapids, Mich.: Eerdmans, 1990. Softcover, 240 pp., $18.15. ISBN 0-8028-0411-X. Reviewed by John Terpstra, a poet living in Hamilton, Ont.

The Sound that Remains is only the second volume of Frisian poetry published in English translation. The first, *Country Fair,* came out in 1985, and was the work of the same American poet, teacher and translator, Rod Jellema, who himself has some Frisian blood flowing through his veins. *Country Fair* is a selection of poems written by a variety of poets from 1945 to the present.

This latest volume is an historical survey, reaching back as far as the 17th century and including poems by the granddaddy of Frisian poetry, Gysbert Japicx (1603-1666). But still, at least half the poems are 20th century. For although Friesland itself is ancient, and its language older than the Dutch which displaced it, for various historical and cultural reasons Frisian literature is a relatively new thing. And Frisian literature in English is even newer.

Rod Jellema is to be thanked for giving the world a taste of the writing from that little northern European province in that little northern European country.

Some of us come from that little province. A few years ago, my wife and I visited our ancestral homeland (she is fourth-generation American, while I am second-generation Canadian). One day we were walking through the streets of the seaside town of Harlingen. Living in Canada, we are used to being part of the phenomenal diversity of size, shape and colour that one finds in any downtown crowd.

In Harlingen, we suddenly realized that the odd sensation we were feeling came from the fact that everyone looked like us — or we looked like them. For the first time we were in a place where we could recognize our racial/ethnic roots, and it wasn't the front steps of church on a Sunday morning. We were walking where bodies like ours come from, where they're *made.*

And where there are living bodies, there is a spirit. Although neither she nor I grew up being nurtured on any strong connection to our past, the connection seems to exist in spite of us.

Picking up this volume of poetry reminds me of that day in Harlingen. I recognize myself in this crowd of poems, and often understand what is being said in them more thoroughly than I do the poems of my home and native land.

They ask the questions I might ask. They quarrel with God and the world for similar reasons. At times I think: I could have said that. At other times I wish I *had* said that.

But don't take this wrong. You don't have to be a Frisian to understand or appreciate the poems in *The Sound that Remains.* And for the benefit of those readers who come from the southern portion of that little northern European country, and may wonder, I should perhaps add that many of the poems in this volume are simply very good poems — even if they *are* Frisian.

The books are set up with the original Frisian poems on the lefthand side, and their English translations on the right. This is, potentially, a daring thing for the translator to do. Those who are able to read the poems in their original language will possibly do so, and skip entirely their translations into which so much work has gone. Those with no knowledge of the original might read just the translation and only glance at the wonderfully strange language (modern English's closest cousin) on the other side of the page. And those with only a smattering of the original language, like myself, may find themselves shifting back and forth between the two, and going over the translation with what amounts to a fine-toothed comb.

One can only give Jellema full credit for presenting this volume in the first place, but at times I wished that the Frisian blood in his veins ran a little thicker. Or that his head had some of the legendary thickness of the full-blooded Frisian. Because then he may have been less eager to translate the poems as loosely as he often does.

In his introduction to the book he states that his aim was to make American poems out of the Frisian poems. His theory of translation seems based on this desire and that's where my quarrel with him lies. I cannot argue the theory, but I would argue about some translated poems which simply fail to capture the rhythm, spirit, compression or even the blunt vocabulary of the originals.

But enough of that. Translation is no easy chore. I would still rather have these books sitting on my bookshelf than on the bookstore's — or worse, than not have them at all.

Poetry

R.R. Van der Lees (b. 1933)

Ode

ik sit op myn fyts
en ik sjong der myn liet
it liet fan myn treflik fytske
de bantsjes snuorje troch waer en troch wyn
it stjoer glimt fan rein en fan sinne

myn fyts sljocht en rjocht
mar sa earlik as goud
in ding sunder babbeleguchjes
gjin spegeltsje hjir gjin wizerke der
en gjin laberint fan in motor

ik poets net op sneon
en ik poets net op snein
ik lit har mar stikem gewurde
en is der wat mis dan sjoch ik it fluch
en krij ik gjin pine yn 'e holle

it ljocht stiet op read
in troep auto's der foar
ik ryd der de slalom om hinne
en springt it op grien dan bin ik al fuort
it earst ut dy stjonkende file

ik skel op de lju
mar se hearre it net
breedut yn har rikjende kringen
oan rinnende ban skoot blik by my lans
ik fyts fugelfaai oer de wegen

iens pakke se my
en dan sjong ik net mear
dan lis ik hiel stil op de stiennen
en stil leit myn fyts foar skroat oer de dyk
ien tsjil draait der noch mar wat hinne

Durk van der Ploeg (b. 1930)

Us mem

us mem wosk alle moandeis yn 'e stoepe
Nea wie de loft ljochter as op dy dagen
En tsjin de middei mei alles op 'e line
Yn 'e wyn wie us terp de allerheechste

Se liet in pakje blausel yn it wetter sakje
Nea is blau sa wyt wurden as doe
As us mem de wask mei blausel opspielde
En de terp omheech brocht

Dan wie us hus in skip op see
Dat alle seilen bysette en fuortskrepte
Yn 'e wyn op nei it tsjerkhof
Derom fun ik de junen sa drovich

Tink ik, as us mem it guod optearde
Wy ferneatige waarden under swiere loften
De lampe ut 'en gielens skynde ik it ljocht
De wyn en it blausel roek ut 'e wask

Washday

Our mom did the wash every Monday on the doorstep
Never was the sky lighter than on those days
And by noon, with everything on the clothesline
Up in the wind, our terp* *was highest of all*

She emptied a little box of blue in the water
Never was blue as white as then
When our mom rinsed out the washing with blue
And made the whole terp *rise*

Then our house was a ship at sea
That set full sails and hurried off
Hard into wind to the churchyard†
Which is why, I think, the evenings were sad

When our mom was folding the clean clothes
We were being destroyed under heavy skies
The lamp was beating yellow and I could smell
The light, the wind, the blue from the washing

* terp: *an earthern mound. The* terps *were built centuries ago, before the dikes, as a protection against floodwaters.*
† *Everywhere in Friesland "churchyard" means "cemetery."*

I sit on my bike
and sing my song
a song about my terrific bike
the tires hum through wet and shine
the handlebars shine out sun and rain

my bike light and right
but true as steel
a thing without any trimmings
no mirror or speedometer
no annoying engine

I do not polish it on Saturdays
and I do not polish it on Sundays
I just let it be
if something is wrong I'm quick to notice
and it doesn't give me a headache

the traffic light is red
an army of cars waiting
I zigzag round them
no sooner the light is green than I'm off
the first out of that stinking jam

I scold the people
but they aren't listening
easy inside their smoking cars
a constant stream of tin moves alongside me
outlawed, I cycle along the roads

someday they'll seize me
and I won't be singing anymore
I'll lie quietly on the brick road
and my bike, a pile of scrap, will lie quietly on the road
one wheel pointlessly turning

Linking spirituality, vision and service (7)

Linking spirituality and family

Photo: *Call them Canadians*

Arda Ringnalda Rooks

We probably scared her too badly. We told our plucky little daughter that if she ever crossed the street so carelessly again she might get killed. Being with and following the example of some "big kids," she had carelessly ignored the traffic rules she had learned and had crossed the street right into the path of an oncoming car. In a panic, she swerved back to the curb. A concerned neighbour brought her home.

She never overtly told us whether our stern warning had frightened her but later she asked a lot of questions. When would she die? Had she, like Jesus, already died once? The little sparrow we buried last summer, its grave marked with a popsicle-stick cross signed "Cheepy" — where was he now? Would we see the bird in heaven? And she didn't want her mommy and daddy to die. What if they died before she was old?

And we, her parents, wondered: which of her questions were prompted by curiosity and which by unmentioned fears? Then she had nightmares — about fires and school bus accidents. Had we been foolish in talking about death when she was afraid? Had we been unwise parents?

Impossible profession

Parenthood, says the author of "Vanishing Childhood" *(Christianity Today)*, is an impossible profession. We're too shrill or too cajoling; too "reasonable" or too enforcing; we lose our tempers; we're impatient; we're exhausted by our children's demands, often making it seem impossible to exhibit the fruits of the Spirit.

Yet imperfect as we are we have been called to be the keepers of our children's bodies, minds and hearts. We're to nurture them and be their guardians, not only physically, socially and emotionally, but spiritually as well. But just what is spirituality?

Think of it in terms of *connectedness to God*. To be spiritual is to recognize and rejoice in that connectedness, and to want it ever more intimately day by day. We are connected every day of our lives to God, through his love, by his grace — as completely and intricately as our children are connected to us — simply because he loves us; simply because we are his children. And we must "tell that old, old story."

That is the wonderful mystery of our spirituality. God's love, our love to him, and our love for one another are wonderfully, intricately interwoven, providing the clue to the question: how do we nurture spirituality in our families?

Three areas — atmosphere, modelling and ritual — can be starting points for discussion.

Free to struggle

The home *atmosphere* is crucial. As family counsellor Judy Cook notes, the fruits of the Spirit can never be evident in a home where the atmosphere is "critically negative." Children won't learn joy or gentleness from parents who are quick to rebut or criticize. But children will also quickly sniff out a phony Christianity in which parents wear a veneer of constant "joy."

So when parents openly struggle with life's ups and downs, with fatigue and discouragement, when they suffer honestly, when they express doubts or anger with God, children will also be free to do so. And then they will know that their children will learn and thrive in an atmosphere of love and caring. Loved, they will love. Cared for, they will reach out and care.

Once, after a particularly long, discouraging day I wailed, "I'm a lousy mother!" My five-year-old hugged me and my seven-year-old vacuumed and tidied the entire main floor. My caring had been returned by them — a gift, a small miracle.

Always watched

Modelling is another important aspect. As Mary Vander Goot says in *Healthy Emotions,* "Your children do not always do as you say; but it is very likely they will do as you do. An example is a powerful motivator."

Scary, isn't it? I wish that my words alone were good enough, but it's my actions that my children emulate. That's why it's so important that they see me struggling daily to live in connectedness to God, that they observe me communicate with God and see how God guides everything else I do.

Thoughtful routines

Thirdly, *ritual* is important. We need to establish routines that foster spirituality and help us concentrate on God. Some rituals families have been doing for years; others we can discover by happy accident.

A ritual that had surprisingly positive effects on our family was turning off the TV every other month. The kids rediscovered each other as playmates. No TV gave us more time for family devotions, less hurried meals and more playtime together.

Perhaps the most important ritual is still the family evening meal together. I hope we never allow our schedules to become so pressured by conflicting commitments that we don't sit down together as families to listen and talk to each other and to God.

Rituals at bedtime in our family are elaborate, and they should be: praying and singing, time for talking over the day, time for questions about life and God.

Story and *song*, powerful means for communicating faith, need to be built into our rituals. Christ spoke in parables — stories — the truth of the Gospel and most of Scripture tells stories of God's mighty deeds among his people. Families need to establish rituals of singing and storytelling — praising, thanking, lamenting, petitioning — which develops that connectedness to God.

Teachers become learners

Through atmosphere, modelling and ritual we can hope to nurture our children's (and our own) relationship to God. And as we muddle through each day trying to teach our children about God, another miracle will occur. The miracle is that as we try to teach our children, they will teach us. Our children — vulnerable, dependent, full of fears and full of love — are our spiritual examples. They teach us how to enter the Kingdom of God. Their love for Jesus is simple, clear, strong.

When I took my three-year-old out into the black night, she looked up into the dark sky. Far off a few stars twinkled dimly. Sarah told me, "Hey, Mom, look! There's Jesus, reading a book to the kids."

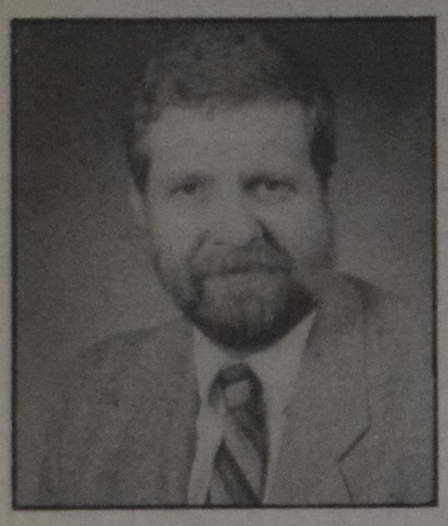
All I have to do is look with the eyes of my children and I will see Jesus telling his story to the children. And just as surely as Sarah asserted, "Mom, God *will* take the pollution out of my snowball," so God will take all the fumbling, foolishness and sin out of my and my husband's parenting.

Five-year-old Laura once said to me, "Mom, aren't we living with Jesus already now? Didn't we die with him already?" And I told her, no, that we still had to die. But wasn't Laura, in her own way, teaching me a truth about the new life we *already* have in Christ?

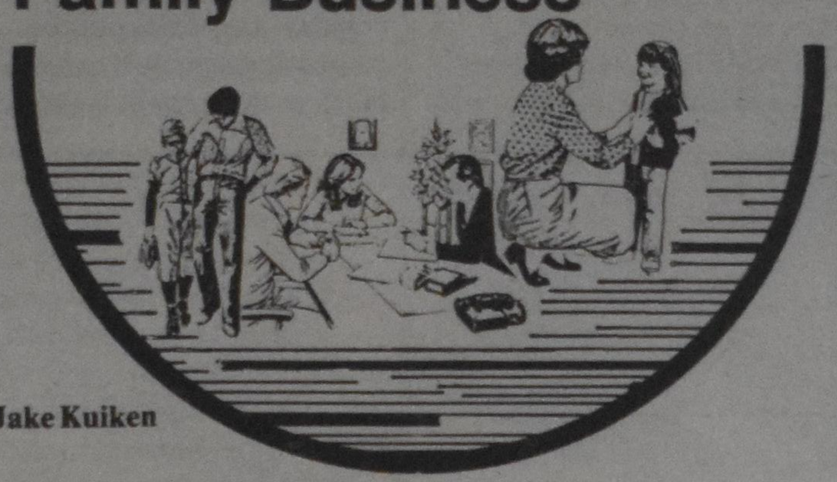
Yes, our children can be our spiritual teachers, and we can be the guardians of their bodies, minds and hearts — through God's forgiveness, love and grace.

Arda Ringnalda Rooks is a parent and part-time free-lance writer who lives in Whitby, Ont.

Society



Family Business



Jake Kuiken

'A new world order'

This column developed its momentum in the early morning of January 15, 1991, Baghdad time. It's a time for reflection on some unconnected thoughts about the circumstances in which we find ourselves.

The day before the inevitable war

Tonight's deadline passed with little more than some electronic jamming. At the supper table and late into the evening the likelihood of war surfaced repeatedly; it seemed so real and imminent! With the U.S. and Iraq having backed each other into a corner already in August, diplomacy's failure is certain to reap its inevitable reward. Besides, the roots of this conflict are much deeper than the unacceptable and brutal invasion of Kuwait.

There are attempts by some to diagnose Hussein as a madman or lunatic and so attribute the cause of this pending insanity to the diabolical ambition of an individual political leader. Only at first glance does the convenience of this propaganda serve well to cover the massive injustices associated with the region's feudal governments. The recollection of an interview by Ted Koppel with a small group of "intellectuals" in Amman, Jordan, triggers the challenge that the diagnosis fails to explain the Palestinians' attraction to Hussein's cause.

The obvious lessons of history are the hardest to learn. After supporting the Shah of Iran out of self-interest, and subsequently paying the price, the U.S. and its allies are preparing themselves to repeat the mistake. Having first armed Hussein to the teeth, they will pay again when this conflict's certain Pyrrhic victory leads inexorably to its peaceful conclusion.

The talk of war was the pre-occupation of many discussions at work today. It took on a more personal note with the discovery that a colleague of many years is on "standby," ready to be sent to the Gulf on very short notice. As a social worker he'll likely have a safe assignment, possibly treating soldiers who are "shell-shocked" and can't fight anymore for emotional reasons. The standard cure, according to a local newspaper, will involve talking them back into the war zone as quickly as possible since that's where soldiers are supposed to be.

It's not only the prospect of war in the Gulf that's frightening. Who knows what's really happening in the crumbling Soviet empire? The Iron Curtain may be gone, but who knows what has, or will not replace it? We can already be certain that there are powerful interests at work, opposed to the changes now taking place. The events in Lithuania and Latvia should be enough to convince most of us that the cost of genuine change there is going to be measured in human lives.

The next day

The conclusion of this column was written late in the evening of January 16, after the bombing of Iraq. It's strange and unsettling to wait for five months only to find out that preparation is impossible. The realization that the same technology used to write this column is now turning children, mothers, fathers and grandparents into a random assembly of atoms, goes far beyond the normally acceptable limits of the Calvinist doctrine of total depravity and original sin.

The language is disconcerting. Watching and listening to live broadcasts from Baghdad prompted one CBC commentator to refer to the CNN reporters "providing a play-by-play description" of the events in the Gulf — the language of sports has become interchangeable with the language of killing. The military analyst refused to talk about children, mothers and fathers, preferring instead the eunuch-like "collateral damage."

Very late in the evening, from London, the BBC reports that George Bush was unhappy with the media's coverage of the events — too much detail and euphoria with one night's success. Accustomed to nearly unrestrained access to the war the Americans lost, Walter Conkrite mused with Dan Rather about the unrelenting censorship and control of the media exercised by the Pentagon's warriors.

A new world order?

A Radio Moscow commentator explained that the problems in Lithuania were merely "adjustments" necessary for changing circumstances, implying Moscow was seeking the same "new world order" as the coalition of nations opposing Iraq.

Next came the announcement that American evangelist Billy Graham would visit Moscow in the summer of 1991 to preach in an open-air stadium. By the way, on invitation by Bush he spent the night before the "storm" at the White House waiting for the bombs to drop.

Throughout this crisis world leaders have repeatedly called for the establishment of "a new world order." In Canada these loaded words were used by Mulroney, Chretien and McLaughlin in their opening speeches to the special session of Parliament. Likewise, Bush and Baker in the U.S. use the term to describe the post-Cold War era and to justify their military intervention, so far only in Third World countries.

But I think the elder who preached this past Sunday had it right when, in the congregation's prayer, he asked only that peace, righteousness and love might prevail. I believe that's what Jesus had in mind when he told us we should first seek the Kingdom of God!

Jake Kuiken is a registered social worker who lives and works in Calgary.

Mail-order shopping: Beware a few unscrupulous merchants

TORONTO (MCCR) — Direct-marketing companies don't sell their products in stores. They contact consumers directly by mail or telephone, or by radio and television broadcasts — and sometimes they make offers that sound pretty good. They may say holidays in the sun, diamond bracelets or expensive sets of luggage are available for free. But shoppers ordering products they don't want just to get a terrific "gift" may be disappointed.

"By far the majority of firms engaged in direct marketing provide quality products at reasonable cost to the consumer," says Marilyn Gurevsky, expert at Ontario's Ministry of Consumer and Commercial Relations (MCCR). "And the convenience of shopping at home can be a bonus for busy working families as well as for many seniors and others who may be less mobile during the winter months."

But, Gurevsky warns, a small minority of direct-marketers may not be ethical, and she advises consumers to check offers carefully before they buy.

Don't 'let it pass'

John Gustavson, president of the Canadian Direct Marketing Association, agrees. He says consumers with complaints about Canadian direct-marketing companies should send a letter explaining the problem to his association's office, where staff will help iron out the dispute.

"Unfortunately," he says, "many consumers still aren't aware we can't help when they deal with companies from other countries."

Ontario's Consumer Ministry is also concerned about people who have problems when they buy from other provinces. Consumer protection legislation varies from one province to another, and it may be impossible to enforce the laws of a province if a good or service is supplied from another jurisdiction.

"In recent months MCCR has received complaints from people who ordered expensive water-purification systems," says Gurevsky. "Many found they were unsuitable for their plumbing systems, but couldn't be returned to another province."

Don't get hooked by the free gift

The common factor in many of these cases is that some buyers may have been more interested in the "free gift" offered with the item than the article itself.

Offering free promotional gifts is a practice used by many ethical marketers; companies may sell more magazines if they add a give-away radio to sweeten the deal. But if the value of the gift seems too high for the cost of the article being purchased, the consumer should be wary.

Why do you want it?

Experts say rule number one for buying through direct-marketing is to ask yourself if you've ever thought of buying the item before. If you haven't, perhaps you should wonder what makes it so appealing now.

Once you've decided you really want the article, make sure the price is reasonable. Does the offer sound too good to be true? If it is, and the goods turn out to be lower quality than expected, consider that it may be difficult or impossible to return them.

Compare prices

If similar goods are available at retail stores, you can call to compare prices. And, often, friends, relatives or neighbours may be able to vouch for the reputation of the product and seller. The Better Business Bureau can also tell you of any complaints they have on file regarding a particular firm.

Read fine print

Before you order, be sure to read the fine print on the contract closely. Does it oblige you to buy more merchandise at a later date?

Be wary of negative-option selling deals, which mean you'll have to return a form to the company every time you don't want to receive any goods. These are common among contracts for books and records, and may be fine for someone who is well-organized and won't forget to fill in the form. But others may end up paying for a lot of goods they don't want.

ATTENTION:

If you are considering sending us an ad via fax, please be sure to:

1. send printed or typed copy
2. include billing address
3. include contact person with phone number

There's more to grocery shopping than meets the eye

TORONTO (MCCR) — Convenience, special prices, nutrition, bulk buying, waste, unit pricing, perishable dates — shoppers are asked to weigh the value of thousands of products on a dozen different scales every time they go to the grocery store.

How do most of us decide which items we'll buy?

"If it's attractive and suits our self-image, we'll often buy it on impulse," says Marilyn Gurevsky of Ontario's Ministry of Consumer and Commercial Relations.

Experts say that, traditionally, seven out of 10 grocery-store decisions are spur-of-the-moment. The key to big sales is giving a lot of people the feeling the product is especially good. Being aware of this makes consumers smarter shoppers.

But to the discerning buyer of the 1990s, looking "especially good" means more than having the fanciest package. A store may sell loads of its plain-packaged laundry detergent if it's priced a few cents lower than the favourite national brand. But, at the same time, sales of phosphate-free soap may knock sales of competitors out of the water if the public is environment-conscious.

Keep basic rules in mind to save money

It's difficult to carefully weigh the consequences of every purchase. But, Gurevsky says, keeping a few basic rules in mind can help make sure the larder's full while giving you leeway to splurge on this week's spinach-souffle special.

Use a list

Always carry a grocery list — not in your coat pocket but in your hand, and stick to it. Stores stock the most commonly-needed items such as milk, meat and margarine along the outside walls. To reach basic items, you'll have to walk past lots of aisles of goodies that may tempt you to overspend.

Plan a menu

Plan a weekly menu and develop your shopping list from that. Don't leave the menu until the night before your shopping trip; add to it over the week, using inspiration and advertised specials as your guide.

Wait to shop

Wait to shop until you need at least 15 items. The fewer trips you make, the lesser the temptation to buy on impulse.

Don't shop hungry

Never shop on an empty stomach. If you're hungry, the displays may make you want three varieties of chips, plus dips, spreads and some pop to wash them down with before you reach Aisle 2.

Go alone

When shopping for necessities, try to go alone if possible. Kids are, of course, the most notorious cookie-culling culprits. But couples taking a leisurely stroll down lamb-chop lane are also likely to make more impulse buys than either individual would purchase alone. If you enjoy taking the odd trip to the grocery store together, allow enough time to be able to compare products and search out new brands.

Plan a route

Plan a route through the grocery store when you enter. If you only need a few items, visiting one or two aisles may suffice. Don't look at the aisle-end specials until you've picked up all the items you came for. Many stores carefully place commonly used items at the end of the rows, but the prices may not be bargains.

Also, when looking for a can of peas or any other item in the centre aisles, remember to check both the top and bottom shelves before you make your choice. Merchandise stocked on the eye-level shelf is what the grocer wants you to buy, and may be there for a number of reasons. The store could be promoting their own or a new label, or they may be trying to get rid of an expensive line that has been overstocked.

Whatever the reason, the most popular brands or the lowest prices are rarely found on the middle shelf.

Grocery shoppers can help resist the urge to buy on impulse by carrying a shopping list.

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45 Harriet St., Toronto, ON M4L 2G1

—ATTENTION—

Consistories are urged to make use of qualified seminarians from Mid-America Reformed Seminary for work in their congregation during the summer of 1991.

Please contact the
Director of the Ministerial Apprenticeship Program
Mid-America Reformed Seminary
Box 163, Orange City, IA 51041
(712) 737-3446

For the time being...

Adrian Peetoom

Annual checkup

I write this column one week before my annual medical, which I get once every two years ... or so. It's recommended at my age.

I know the routine. The nurse settles me in the examination room and gets my weight and height. Then the doctor enters and we chat, about lifestyle mostly, exercise and diet, while the stethoscope goes back and front, blood pressure is measured and the eye (or gloved finger) probes every bodily orifice I've got.

I've got the beginnings of a hernia that may need an operation some day, and I have a prostate that needs watching. Of course I'll leave with a referral to a clinic for a urine specimen and vials of blood, with a chest X-ray thrown in every five years or so. So far so good.

But this occasion will be different from the past. For my family now has a female doctor, and that's a very first for me personally. It's a "she" who will probe my every orifice and hold my private parts while I cough to demonstrate my hernia. And the question is whether I'll be all that relaxed about it. Frankly, I don't think I'll know until I get there.

New scenario

But I think that the fact that I even think about this one differently than about all the other annual checkups I have had, does say a thing or two about the different worlds men and women inhabit in our culture. We men have thought it quite appropriate and natural that our wives consult male physicians. All of Johanna's GP's have been men. Not one of our six babies was delivered by a female doctor. Male doctors have subjected her to lots of internal examinations, more detailed than mine will be next week.

I think, too, of Italian and Portuguese women in Toronto who in the early years had to consult (male) doctors for "female troubles," and who had to take their children along as interpreters, for they themselves spoke no English at all; in those circumstances privacy was shattered in all directions.

And was Johanna ever anxious? Well, yes, as more and more female doctors hung out their shingles, she has mentioned the fact with satisfaction. And when this new female GP put an ad in the Chatham paper that she was opening a new practice, Johanna immediately decided that she would make an appointment to "enrol" as patient, and she invited me to join her.

I did. We met the new doctor and liked her. She seems quick and efficient when the complaint calls for that, and she takes the time when the need requires a longer, more holistic contact. But this will be the first time I'll meet her in my nakedness, so to speak.

I have talked about female doctors to some other fellows. Not one of them has one. A few thought it wouldn't matter to them, but most would stick to men. "And what about your wives seeing male doctors?" "That's different." Isn't it always?

Oh, a couple of more things: She's not only a woman, she's a lot younger than I am. And she's black! I wonder if either of those things matter.

Adrian Peetoom continues to marvel at how Chatham, Ont., offers him opportunity after opportunity to reflect on his own past.

The personal journey of a Palestinian Christian

Autobiography

Blessed Are The Peacemakers: A Palestinian Christian In The Occupied West Bank, by Audeh G. Tantisi and Ralph Beebe. Grand Rapids, Mich.: Zondervan Publishing House, 1990. 172 pp., softcover, $8.95. Reviewed by Wesley G. Pippert, director of the University of Missouri's Washington Reporting Program and formerly senior United Press International (UPI) Middle East correspondent.

It is difficult to be an Arab Christian in Israel and the Occupied West Bank. The Arab Christian worships Jesus Christ, a Jew, while seeing Jesus' own people, the Jews of Israel, totally disregard him and abuse his Arab followers.

Audeh G. Rantisi, both a minister and a politician, has written another personal account of what it means to be an Arab Christian. In my view, it compares very favourably with the highly acclaimed *Blood Brothers* written six years earlier by another Arab Christian, Father Elias Chacour. Although this is a first-person account by Rantisi, the actual writing and editing work was done by historian Ralph Beebe of George Fox College.

Rantisi and his wife, Patricia, direct the Evangelical Home for Boys in Ramallah, a small Christian city a few kilometers north of Jerusalem. Rantisi also served as deputy mayor of Ramallah, and in 1980 when Mayor Karim Khalaf's leg was blown off by Jewish terrorists who boobytrapped his car, Rantisi became acting mayor.

I wish Rantisi had written more about his political experiences. But *Blessed Are The Peacemakers* is mostly a personal journey. Rantisi tells of being expelled from the family home in Lydda in 1948 during the Israeli war of independence, and then suffering through indignities that often verged on persecution during the Israeli occupation of their new home in the West Bank.

Along the way, he studied both at Wales College in Britain (where he met Patricia Greening, daughter of an Anglican clergyman and later his wife), and at Aurora College in Illinois.

Rantisi has the classic Arab knack for telling a story. One suffers along with him when Israeli military regulations prohibited him from going to the Lod airport to meet his wife he had not seen in three months. He went anyway, riding along with an American who offered to drive for him. On the way home, Israeli soldiers stopped the car and detained them for several hours.

Yet, Rantisi seems quite free of bitterness. He sums it up eloquently:

The deepest lesson I have learned in my life is also the simplest: God loves me and others equally. I may dispute what another does, but he or she is not my adversary. I have suffered, but so have others. I do not want Jews to suffer. Down deep where it is important, my Jewish brother and I are very much alike. We have the same need for security and the same need for acceptance. We must learn to provide for each other's security and well-being.

There are obvious points to be made about *Blessed Are The Peacemakers.* One does not read this book to get the Israeli side of things. There are no stories of Arab terrorism to balance the accounts of the Jewish terrorism.

The book also illustrates the indiscriminate suffering caused by war. Israel and most Arab nations have remained in a state of war for 40 years. It is hard for any of us not to personalize injustice and suffering, as in "Why is that soldier abusing *me?* What did *I* do to deserve that?"

Forever intertwined

What happens is that the soldier administering the pain is himself the hapless tool of a larger authority. The real victim of that suffering may well be the soldier, who did not really understand what he was doing. Rantisi's suffering was not so much the result of congenitally cruel Israelis as of the intrinsic curse of war.

Rantisi makes a controversial — but valid, in my view — statement about the cultural differences between the Arab and the Israeli:

To some degree, at least, Palestinians may have more affinity for nonviolence than the more materialistic, militant Zionists, who reflect individualistic Western cultures. Rooted in the family-oriented community-minded Middle East, Palestine traditions may provide a mindset that more easily leads to patient, unselfish solutions.

Rantisi's own spiritual maturity and political astuteness are demonstrated in the appendix when he spells out his views for a balanced solution to the Arab-Israeli conflict: two independent nations, Israel and Palestine, living side by side. On the knottiest problem of all, the status of Jerusalem, Rantisi proposes that East and West Jerusalem serve as capitals of the nations.

He concludes: "Israelis will never realize their dreams until Palestine is a secure nation; Palestinians will never realize their dreams until Israel is a secure nation."

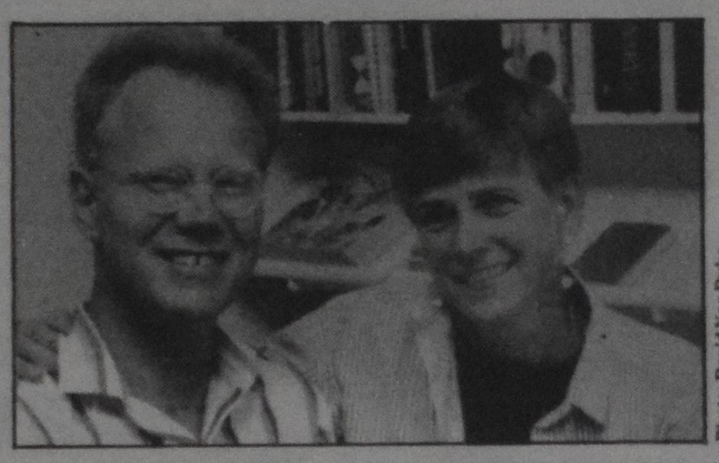

Photo: David Van Dyke

Peter and Marja are IN

Dear Readers:

Today we continue to hear from remarried persons in the Reformed church community.

Dear P & M:

My husband and I were both divorced from our first spouses; we were too young and we married partners who were non-Christians. Both of us discovered that there comes a point when the pain of marriage breakdown is so great that you begin to think suicidally and you have to walk away from it all in order to survive.

When we remarried and had our first child my husband's home-church was super and showed its loving support in every way.

The problems began after we moved to a smaller congregation. Little incidents added up to a chilly reception. Several times I was scolded in public over such things as my daughter's absence from Sunday school because of a weekend visit to grandparents. Often I was excluded from conversation as people switched from English to a language I could not understand.

The biggest hurt came when my husband was nominated for the office of deacon. There was a big argument over whether or not a divorced man could hold office in the church. We felt like second-class citizens instead of members in good standing.

A few accused us of telling only our "friends" about our past when, in fact, we told our pastor on his first visit and others as we gradually established friendships. I guess we should have announced our personal history in the bulletin and worn a letter "D" on our chests.

Finally the pastor and an elder came as judge and jury to ask my husband why he had gotten a divorce. It was implied that we were not Christians. In the end my husband never became a deacon. The irony is that our divorces and a prior battle with cancer had brought us so close to the Lord and to each other! Ten years later no-one has ever apologized and, remembering the rejection, I have tears in my eyes as I type.

Since that time we moved again and have had a totally different experience. My husband has just completed a term as elder and was told that he'll be missed on council. I'm on a variety of committees. Our children have been fully accepted in the church. All of this has reassured us that we are pretty normal people despite having suffered divorces.

My sister belongs to a Bible study group in another church. When this subject came up, five couples were sympathetic and one couple insisted that divorce is never an option. Interestingly, this couple was the only one that had never experienced divorce in their family.

I wouldn't wish divorce on my worst enemy. I've lost my sweet "innocence" and I'm tougher now because of the total betrayal I felt then. I'll never be the same.

My message to all who refuse to accept people like us is to lighten up. We know our sins. We know they've been forgiven by God. So why not by you, too? We are good fathers, mothers, sons and daughters. We have a lot to give. Just accept us as you would accept anyone who is a forgiven sinner.

Dear P & M:

My separation several years ago was the first such experience in my church community. People thought we were the ideal family. Little did they know!

During those days of deep hurt and desperation I even contemplated suicide. Thank God for my understanding and supportive pastor!

With a teenaged child I moved into a small apartment. It was a drastic change but I never looked back. I had prayed about this decision and discovered that God's gift of grace was sufficient for me. The Lord took care of me. I grew in faith. I relied totally on his forgiveness.

On the other hand, my church community barely tolerated me. Soon it became apparent that my church friends did not know how to deal with my situation and people stopped visiting. Fortunately, my parents and extended family remained supportive despite their sadness.

Of all things, I received the most support from non-Christian friends with whom I worked at the time. I'll never forget the two women friends who were always there for me. One of them brought my defences down and showed me she cared when she simply said, "It'll be OK. If you ever need to talk, I'm here."

Eight years later I have remarried. In retrospect I'm so glad that I stayed with my denomination. As you wrote, one divorce is enough! My present congregation has totally accepted us as a couple and the pastor who married us has been a tremendous help in healing the wounds.

Pastors and elders have to learn how to deal with separation and divorce because these things happen more and more. When I desperately needed help from the Christian community it wasn't there. All it takes is an arm around the shoulder or an invitation for coffee.

I know many friends who have gone through the same things and can relate to my story. With God's help we are getting on with our lives.

Write to:
P & M
c/o Calvinist Contact
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Marian Van Til.

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NOTE: All rates shown above are GST inclusive.

Calvinist Contact will not be responsible for any errors due to handwritten or phoned-in advertisements.

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Obituaries should be composed as they are to appear in *Calvinist Contact*. A sheet with information sent by funeral homes is not acceptable since it leads to errors and confusion.

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NEWLYWEDS

Non-subscribing newlyweds whose wedding announcement with their future address appears in *Calvinist Contact* will receive a letter offering a first-year subscription for only $20.00 (GST inclusive)! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $20.00 and the couple's future address.

Calvinist Contact Publishing Ltd.
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone (416) 682-8311
Fax (416) 682-8313

Births

NEEF:

Thankful to the Lord, we announce the birth of a great-granddaughter!

AMANDA LYNN

was born on Dec. 12, 1990, to Henk and Linda Van der Linde. A happily welcomed sister for Jonathan and Christopher.

And the birth of a grandson!

JEREMY JACOB

was born on Jan. 6, 1991, to Tony and Anna (Neef) Hofstee. A happily welcomed brother for Shawn, Michelle and Adrian.

David and Helen Neef, St. Thomas, Ont.

VOS:

With thanks to God, we, John and Betty Vos (nee Dykstra), are happy to announce the birth of our third child, a precious daughter,

JENNA SADIE

born Nov. 8, 1990, weighing 8 lbs. 4 oz. A little sister for Brent and Michael. Proud grandparents for the sixth time are Jack and Sadie Dykstra of St. Thomas, Ont., and for the ninth time Omke and Frouk Vos of Red Deer, Alta.

Home address: R.R.#3, SO, C255, Westbank, BC V0H 2A0

For Rent

Professional CRC person has rooms available in fully furnished home. All amenities available. Meadowvale area of Mississauga, Ont. $350 per month. Contact Norm at (416) 567-7857 anytime.

Marriages

BOESSENKOOL-McLEOD:

"We love because he first loved us" (I John 4:19).

Desiring God's will for their lives and believing that includes each other,

KENNETH JAN
and
TAMMY JEAN ANGELA

were married on Dec. 22, 1990, in Lethbridge, Alta.

Their parents:

Harry and Joanne Boessenkool and Don and Pat McLeod rejoice with them.

Their address: #305 - 185 Algonquin Rd. W., Lethbridge, AB T1K 5L6

Anniversaries

1951 February 15 1991

HENK and ANNEKE MORSINK
(nee v.d. Velde)

Wedding text: "Many are asking: 'Who can show us any good?' Let the light of your face shine upon us, O Lord" (Ps. 4:6).

With joy and gratitude to our heavenly Father, we would like to announce the 40th wedding anniversary of our parents and grandparents.

"May the Lord bless you and keep you, the Lord make his face shine upon you and be gracious to you, the Lord turn his face toward you and give you peace" (Num. 6:24-26).

Congratulations Mom and Dad. Thank you for all your love and support.

Roy & Nina Vankesteren — Chatham, Ont.
Krista, Monique, Renee, Philip
Fred & Betty Morsink — Waterloo, Ont.
Kaleigh, Nadine
Kees & Margaret Morsink — Burkina Faso, Africa
Jolanda Morsink — Waterloo, Ont.

We invite family and friends to an open house at their home, 103 Shaughnessy Place, Waterloo, Ont., the Lord willing, on Saturday, Feb. 16, 1991, from 2-5 p.m.

Best wishes only.

Home address: 103 Shaughnessy Place, Waterloo, ON N2T 1C8

1951 March 5 1991

"For the Lord has made me glad through thy works, I will triumph in the works of thy hands" (Ps. 92:4).

We praise the Lord for his faithfulness as we celebrate the 40th wedding anniversary of our parents and grandparents,

CORNELIS (Cor) and JOHANNA HENDRIKA (Riek) VERBAAN
(nee VanderGraaf)

With love from your seven daughters, four sons-in-law and 18 grandchildren:

Niesje & Joe Bouma — Belleville, Ont.
Neil, Ingrid, Rachel
Trudy & Albert Versteeg — Pr. George, B.C.
Christopher, Jeffery, Everett, Michelle
Henriette Verbaan — Brampton, Ont.
Clara & Harry Boom — Acton, Ont.
Elisha, Bethany, Joel, Hanna
Evelyn Verbaan — Winnipeg, Man.
Diane Power — Belleville, Ont.
Jessie, Elizabeth
Arlene & Edward Snyder — Orono, Ont.
Niesha, Jeffrey, James, Aaron, Ryan

Home address: R.R.#7, Brighton, ON K0K 1H0

Anniversaries

Maasland, Z.H. Victoria, B.C.
1936 February 5 1991

With praise and thanksgiving to our heavenly Father, we hope to celebrate, with our parents, grandparents and great-grandparents,

DIRK and JOHANNA M. POOT
(nee VanderByl)

their 55th wedding anniversary. (Psalm 23)

May God continue to bless and keep you. May he always guide you in all that you do.

With all our love:

Nelly & Don — Victoria, B.C.
Edith & Doug — Stayner, Ont.
Richard (†) & Trudy — Georgetown, Ont.
Jack & Erika — Georgetown, Ont.
JoAnne — Victoria, B.C.
MaryAnne & Abel — Stratford, Ont.
Gary & Donna — Hillsburgh, Ont.
Lynne — Guelph, Ont.
Willie & Bob — Acton, Ont.
Elly & Sye — Georgetown, Ont.
Cora & Dale — Victoria, B.C.
34 grandchildren and 14 great-grandchildren.

Home address: 3256 Millgrove Rd., Victoria, BC V8Z 3V5

Knype Peterborough
1951 February 1 1991

We thank God that we are able to celebrate the 40th wedding anniversary of our parents and grandparents,

HOTZE and PATRICIA PEL
(nee Hofstee)

May the Lord continue to "bless you and keep you, the Lord make his face to shine upon you and be gracious to you; the Lord turn his face toward you and give you peace" (Numbers 6:24).

Love from:

Doreen & Ray Hendriks
Daniel, Matthew
Ted & Helen Pel
Marilynn, Steven, Joshua
Sue & Redge Semplonius
Kevin, Rachelle, James
Marsha & Art Hiemstra
Alisha, Christopher, Ashley
Stephen & Cindy Pel
Nichole

De Wijk Drayton
1951 February 18 1991

With joy and thankfulness to God, we announce the 40th anniversary of our parents and Opa and Oma

HANK and ALICE REINDERS
(nee Fluit)

"See! The winter is past; the rains are over and gone. Flowers appear on the earth; the season of singing has come" (Song of Songs 2:11-12a).

The children and grandchildren invite all relatives and friends to join with them in an evening of celebration at 8:00 p.m. on Saturday, Feb. 16, 1991, in the P.M.D. Arena complex, Drayton, Ont.

Home address: Box 144, Drayton, ON N0G 1P0

Obituaries

The Lord took unto himself our beloved wife and mother,

AUDREY BOUT
(nee Korevaar)

on Jan. 16, 1991, after a battle of 17 years with Alzheimer's disease, the last seven years in Linhaven Home for the Elderly in St. Catharines.

She may rest now by the Lord, whom she loved so dearly.

She was 84 years old.

Psalm 31:15a.

Her husband and sons.

Jacob Bout.

Correspondence address: 9th Street Louth, R.R.#1, St. Catharines, ON L2R 6P7

Anniversaries

Oenkerk Hamilton
1956 February 13 1991

Psalm 127: 1,2.

JOB and DIDI ROUKEMA
(nee Kroeze)

We thank God on the occasion of our parents' 35th wedding anniversary.

We wish you many more happy years together.

With much love from your children and grandchildren:

Ruby Roukema — Hamilton, Ont.
Nienke & Len Batterink — Brantford, Ont.
Marie, Jennifer, Joshua
Ray Roukema & Jeanneke Voerman, London, Ont.
Quinn
Henry & Janet Roukema — London, Ont.
Paul
Cliff & Esther Roukema — Caledonia, Ont.
Trish & Andrew Turkstra — Grand Rapids, Mich.
Heather Roukema — Grand Rapids & Roy Gritter — Toronto

Home address: 304 Stonechurch Rd. West, Hamilton, ON L9C 1A4

Obituaries

Leeuwarden Peterborough
May 30, 1906 January 18, 1991

Five months after the passing of her faithful husband Wytse Sake De Vries, God has allowed

FETJE DE VRIES

to follow him into the heavenly home prepared for God's children.

Her profession of faith text was: "Set your minds on the things that are above, not on things that are on earth" (Col. 3:1,2).

She will be remembered by all who knew her for her faith and her loving service.

Jane Walker — Dawson Creek
Peter & Connie DeVries — Peterborough
Luke & Helen Janssen — Kitchener
grandchildren and great-grandchildren.

Correspondence address: 139 Forest Hill Dr., Kitchener, ON N2M 4G4

"All things work together for the good of those who love him" (Romans 8:28).

On Jan. 13, 1991, the Lord called home our dear husband, father, step-father and grandfather,

WILLEM VERVEDA

in his 82nd year, predeceased by his first wife Jenny, in 1983, and an infant son Jan.

He is lovingly remembered by his dear wife Willemina, and children and step-children:

Bill & Jane — Calgary, Alta.
Gerry & Joanne — Edmonton, Alta.
Ben & Tina — Surrey, B.C.
Elly & Frank Kooger — Surrey, B.C.
Bep & Herman Brander — Edmonton, Alta.
Jenny Koning — Edmonton, Alta.
Theresa & Dick Molengraaf — Edmonton, Alta.
Elizabeth & Gerry Meetsma — Edmonton, Alta.
Agnes & Cor Van den Boogard — Edmonton, Alta.
Hank & Shannon Koning — Edmonton, Alta.
Raymond & Audrey Nouta — Edmonton, Alta.
Greta Nouta — Victoria, B.C.
Audrey & Jerry Vander Meer — Edmonton, Alta.
Rennie & Flora Nouta — Edmonton, Alta.
Clarence & Margaret Nouta — Sherwood Park, Alta.
Jacob & Delores Nouta — Edmonton, Alta.

Also survived by one brother and two sisters in the Netherlands; 55 grandchildren and 14 great-grandchildren.

Correspondence address: Suite 317 10041 - 149 Street, Edmonton, AB T5P 4V7

For Rent

For rent: three-bedroom home in Fenwick on large lot on Welland Rd., city services. $800 per month plus utilities. First and last required, available March 15. References. Please call (416) 892-2377.

For rent: three-bedroom home close to downtown Fonthill. $750 per month plus utilities. First and last required, available March 1. References. Call (416) 892-2377.

House for rent in Hamilton, Mountainbrow and Upper Ottawa. Quiet area, large three-bedroom, carport, rec. room, central air, all appliances. Available March 1. $975 a month. Call (416) 648-5280 or (416) 574-6166.

Help Wanted

Social service work: Mutual Support Systems, a network of rural group homes in the Niagara Peninsula for children experiencing emotional and behavioural difficulties, invites applications for the position of **Child Care Worker.** The responsibilities of this live-in position include involvement in the educational programming of the residents, scheduling daily routines, as well as planning special events, all in a family setting. In-service training provides an excellent opportunity for personal growth and skill development at role modelling positive relationships and facilitating the resident's successes. Position includes salary and benefits package. Please submit resume to Personnel Manager, Mutual Support Systems, R.R.1, Perry Rd., Wellandport, ON L0R 2J0. Telephone: (416) 899-2311.

Person wanted for potato farm in Southern Alberta. All farm duties such as planning, cultivating and harvesting. Married or single. House supplied. SLM Spud Farms Ltd. Phone (403) 223-8452 or (403) 223-8111.

Greenhouse Work: Full-time, year round. Some experience or horticultural training required. Benefits after 3 months. Apply now to: Creekside Gardens Limited, 4397 Fairlane Rd., Jordan Station, Ont.; (416) 562-4126.

Reliable salesman wanted in the **wholesale florist** business, starting immediately. Benefit package available. Contact Clarence Vanderhout Ltd., (416) 643-1982.

Real Estate

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(403) 471-1814
Sid Vandermeulen

Contact us first when you think of moving to Edmonton and district.

Het vertrouwde adres.

Classified

Employment wanted

Female would like to work on dairy or farrow-to-finish farm operation, preferably in Ontario. Has experience through summer jobs in that field of work and ABM-diploma from Centrilia College. Please call (519) 335-3247.

Accommodations

Bed and Breakfast
Come back to the Netherlands! Stay close to the city of Utrecht. F. 175.00 per person per week. For info. contact: Mvr. Sneller, Pr. Irene Laan, 53, Utrecht, the Neth. Tel. 011-31-304-43509.

Teachers

CLINTON, Ont.: Clinton and District Chr. School will have a vacancy starting Sept. 1991. Grade level to be determined. If you are interested in a teaching position with our school, please send your application and resume to: Mr. R. Schuurman, Principal, Clinton and District Christian School, P.O. Box 658, Clinton, ON N0M 1L0. Tel. (519) 482-7851.

COBOURG, Ont.: Northumberland Chr. School has an opening in the **primary grades** for a full-time teacher who has a background in music. Please call Henry Lise, Principal, at (416) 372-8766 or write: Northumberland Chr. School, R.R.#5, Cobourg, ON K9A 4J8

FRUITLAND, Ont.: John Knox Memorial Christian School seeks applicants for two possible positions for the 1991-92 school year: a part-time **kindergarten teacher** and a full-time **primary/junior teacher.** Please contact: Mr. Julius De Jager, Principal, at (416) 643-2460 or write to 795 Hwy. #8, Fruitland, ON L0R 1L0 for application forms.

KINGSTON: Kingston Christian School has an opening at the **Kindergarten** level for the 1991-92 school year. If you would like to become part of a dedicated team of Christian educators in a new facility for a multi-denominational school, please send application and resume to: Kingston Christian School, R.R.#3, 1212 Woodbine Rd., Kingston, ON K7L 4V2. Attention: H. Pott. Salaries as per OCSTA/OACS salary guidelines.

LACOMBE, ALTA.: Lacombe Christian School, approximately 330 students in K-9, located in Central Alberta, invites applications from teachers for September 1991. There is an opening in **Kindergarten** and in the **primary grades** and, due to expansion, an opening in the **upper elementary** grades. Applicants must qualify for Alberta teacher certification. Send resume to Wernart van Deventer, Principal, Lacombe Christian School, P.O. Box 1749, Lacombe, AB T0C 1S0. Phone: (403) 782-6531.

NEWMARKET, Ont.: The Holland Marsh District Chr. School invites applications for a **primary** teaching position for 1991/92, due to the blessing of increased enrolment. Please send inquiries or applications to: Mrs. C. Bootsma, Principal, HMDCS, R.R.#2, Newmarket, ON L3Y 4V9. Tel: (416) 775-3701.

SMITHERS, B.C.: Bulkley Valley Chr. High School of Smithers, B.C., will be in need of a **Principal** in September 1991. Please send applications with resume to: Mr. G. Ewald, Box 2117, Smithers, BC V0G 2N0

Teachers

TIMMINS: Trinity Christian School, a dynamic interdenominational evangelical school in this north-eastern Ontario city, is expanding its staff and seeks a junior level (Gr. 4-6) teacher for a class of approximately 10 students. Opportunity exists for a strong administrative role in this young school, including the development and implementation of innovative Christian curriculum. Please submit resume to: Mrs. Sally Bidwell, Timmins Trinity Christian School, P.O. Box 734, Timmins, ON P4N 7C2. Tel: (705) 268-4498.

Teachers

VANCOUVER, B.C.: Vancouver Christian School, a denominationally diverse community, currently offering Kindergarten through Grade 7, is planning to expand to junior high school beginning with Grade 8 in the 1991/92 school year. Persons with a strong **Math/Science** background in education with interest in teaching **P.E., Art or Computer,** are invited to apply. Please direct enquiries to: Ellen Visser, Junior High Program Co-ordinator, Vancouver Christian School, 3496 Mons Dr., Vancouver, BC V5M 3E6

Teachers

Edmonton Christian Schools

EMPLOYMENT OPPORTUNITIES

TEACHERS: Applications are invited from interested individuals for teaching positions with the Edmonton Christian Schools. The Edmonton Christian School system is a progressive school system operating three elementary junior high schools and one senior high school. Applications are being accepted for all positions. The Edmonton Christian Schools provide a good salary and benefit package with ample opportunity for professional development, growth and advancement.

ADMINISTRATORS: Educators interested in administrative positions are invited to inquire about possible openings. The Edmonton Christian Schools are dynamic schools allowing opportunity for interested educators to advance into administrative positions.

For applications or further inquiries contact:
Mr. P.C. Prinsen
North Edmonton Christian School
13470 Fort Rd., Edmonton, AB T5A 1C5
Phone: (403) 475-2818; Fax: (403) 478-1728

Teachers

Teaching Positions

Calvin Christian School, Hamilton, Ont.,
invites candidates for teaching positions to submit their resumes for probable openings in our **Junior** and **Intermediate** departments. CCS has served the Christian community of Hamilton and district since 1952 and currently has an enrolment of 360 students from K-8. If you would like to join our dynamic team of Christian teachers who work together to provide high-quality Christian education, please reply to:

A. Ben Harsevoort, Principal, CCS
547 West 5th St., Hamilton, ON L9C 3P7

Teachers

Covenant Christian School
Leduc, Alberta

TEACHING PRINCIPAL

Our growing and dynamic school needs an administrator for the 1991-92 school year. Covenant serves 160 students in P through 9. This position combines a .7 administrative time allotment with a .3 teaching assignment.

Covenant also invites applications for teaching positions at all levels. Definite openings due to growth will occur in the middle elementary and junior high grades.

Direct inquiries and applications to:
Lloyd Den Boer, Principal
Covenant Christian School
Box 3827, Leduc, AB T9E 6M7

Teachers

Listowel Christian School
Listowel, Ont.
invites applications for the position of

Teaching Principal

for the 1991/92 school year.

We are seeking a leader with a commitment to Jesus Christ for an interdenominational, K-8, school with 150 students.

The applicant should have an enthusiasm for the vision of Christian education and an ability to lead our school community in that vision.

He/she must demonstrate a love for children, be goal-oriented, and be a team player.

Those with varying levels of administrative experience will be considered.

Please forward your resume before **Feb. 15, 1991,** to:
Randy Jolliffe
425 Boyne Ave., Listowel, ON N4W 3K5
Phone: (519) 291-1786

Help Wanted

Receptionist/Secretary

Shalom Manor Home for the Aged
is seeking a full-time Receptionist/Secretary.

Qualifications:
- Receptionist/secretarial skills
- Computer knowledge
- Basic bookkeeping course
- Strong communications and writing skills
- Speak and understand the Dutch language
- Knowledge of office equipment

Send resume to:
H. John Kamphuis, Administrator
Shalom Manor
12 Bartlett Ave., Grimsby, ON L3M 4N5
Tel: (416) 945-9631

Help Wanted

— Faculty Openings —
CALVIN COLLEGE

The college is seeking applications for possible openings beginning **September 1991** in the following departments:

- **Art (studio and history)**
- **English**
- **History (medieval, modern Europe)**
- **Nursing (community health, adult, pediatrics)**
- **Sociology**
- **Engineering**
- **French**
- **Music (piano)**
- **Physics**
- **Spanish**

Some departments have tenure track positions and some have temporary positions to replace people on leaves.

Inquiries regarding possible future positions in any department are always welcome. Applications from North American minorities in any discipline are strongly encouraged. Calvin College seeks faculty members who affirm the Christian faith as expressed by the Reformed creeds and have academic and personal qualifications for teaching and scholarship. Interested person or persons who wish to make nominations should correspond with the chairperson of the respective department at

Calvin College
3201 Burton St. SE, Grand Rapids, MI U.S.A. 49546

CALVIN COLLEGE IS AN EQUAL OPPORTUNITY EMPLOYER

Classified

Help Wanted

Director/Administrator

Classis Hamilton/Niagara Homes for the Aged, known as **Shalom Manor,** a 102-bed facility providing Residential and Extended Care, invites applications from qualified persons interested in the position of **Director/Administrator.**

Qualifications:

- Knowledge of Federal and Provincial legislation related to care for seniors
- Management experience preferably in a Home for the Aged or Nursing Home field
- Completion of courses in human development, gerontology and institutional management at a University level or equivalent
- Strong communication; report writing; financial and personnel management skills
- Agreement with the philosophy of care of Shalom Manor
- Preferably able to speak and understand the Dutch language

Send resume by *Feb. 15, 1991,* to:

Chairman of the Board
Shalom Manor
12 Bartlett Ave., Grimsby, ON Canada L3M 4N5
Phone: (416) 945-9631 **Fax: (416) 945-1211**

CALVINIST CONTACT

a national Christian weekly requires

a full-time
TYPESETTER

Experience with Compugraphic 4 or other typesetting equipment preferred. Applicant must have excellent typing skills. Familiarity with computers is an asset. We urgently need to fill this vacancy!

Salary commensurate with experience.

Send resume and references to:
Stan de Jong, Manager
Calvinist Contact Publishing Ltd.
261 Martindale Rd., Unit 4
St. Catharines, ON L2W 1A1
(416) 682-8311 (office)
(416) 934-5358 (home)

DORDT COLLEGE

Faculty Opportunities

Dordt College has tenure-track openings for the 1991-92 academic year in the following fields:

ECONOMICS: Responsibilities include teaching introductory and upper-level courses and participating in a business seminar. A doctorate in economics or business is preferred, but a doctorate near completion will be considered.

DANCE AND VOICE PRODUCTION: Part-time openings in the department of theatre arts for (1) teaching two introductory courses in dance, (2) teaching one course in voice production, (3) possible production assignments in choreography, stage movement, acting, and voice. Applicants should possess an M.F.A.

SOCIAL WORK: Dordt has a CSWE-accredited B.S.W. program. Applicants should possess an M.S.W. and a minimum of two years post-M.S.W. practice experience.

Dordt College seeks to hire individuals who are committed to a Reformed, biblical perspective and educational philosophy and have academic and personal qualifications for teaching and scholarship.

Review of candidates will begin immediately and continue until positions are filled. Send letter of interest and resume to:

Dr. Rockne McCarthy
Vice Pres. for Acad. Affairs
Dordt College
Sioux Center, Iowa 51250
Ph. (712) 722-6333

Dordt College complies with federal and state requirements for non-discrimination in employment. Women and minorities are encouraged to apply.

DURHAM CHRISTIAN HIGH SCHOOL

is looking for a

Director of Resource Development

to assist the school in the areas of promotion, recruitment and fundraising.

Applications for a full-time or part-time position will be considered. Job description available upon request. Resume may be sent to:

Business Administrator
Durham Christian High School
R.R.#1, Bowmanville, ON L1C 3K2
Tel: (416) 623-5940 (school)
or (416) 623-5533 (home)

Deadline: February 15, 1990.

The Council of the

Maranatha Christian Reformed Church,
St. Catharines, Ont., Canada

is seeking a

Second Pastor to work in a **Team Ministry.**

This would involve all aspects of ministry. The Search Committee would be pleased to receive inquiries from pastors who would like to be considered. A church profile is available. Please send your correspondence to:

Mrs. Lucy Wiersma
Maranatha CRC
301 Scott St., St. Catharines, ON L2N 1J4

For Sale

Canadian Federation of Christian Reformed Women

Easter Liturgies

(English only)

Price: $0.40 per copy (minimum order 10 copies, add $2.00 for postage and handling)

Send order and cheque to C.F. of C.R.W.
P.O. Box 335, Grimsby, ON L3M 4H8

Send your questions to Peter and Marja
c/o Calvinist Contact
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1

Miscellaneous

► Invest ◄

in a solid mortgage on prime property on the 401 Hwy. Guaranteed 13½ % interest. Payable monthly. Minimum amount $15,000.

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Christian Reformed Church

Seminary Student Aid Available

Students of **Classis Niagara** who are preparing for the ordained ministry in the CRC and who are in need of financial aid for **1991-1992** are invited to apply to the Student Fund. For application forms, please contact:

A. Glasbergen, 749 Foss Rd., Fenwick, ON L0S 1C0
Phone: (416) 892-3285

Applications for financial assistance must be received by the Student Fund Committee no later than **March 1, 1991.**

For Sale

The Bible and Islam
by Rev. Bassam Madany
$4.95 Canada / $3.95 U.S.
How to relate the gospel relevantly to the Muslim heart and mind.
Write: The Back to God Hour
P.O. Box 5070
Burlington, ON L7R 3Y8

Miscellaneous

Calvinist Contact

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Here is my cheque for $37.50 (Cdn., including 7% GST); $32.00 (U.S.) for one year (47 issues).

Please start my subscription today.

Name _____

Address _____

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Code _____

Send to:
Calvinist Contact
261 Martindale Rd., Unit 4
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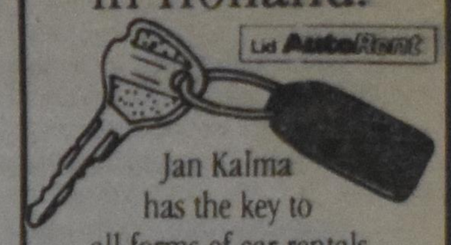
Want to rent a car while in Holland?



Jan Kalma has the key to all forms of car rentals.

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jan kalma

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Fax (31) 5120-32324

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750 Guelph Line
(Opposite the Burlington Mall)
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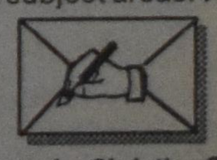
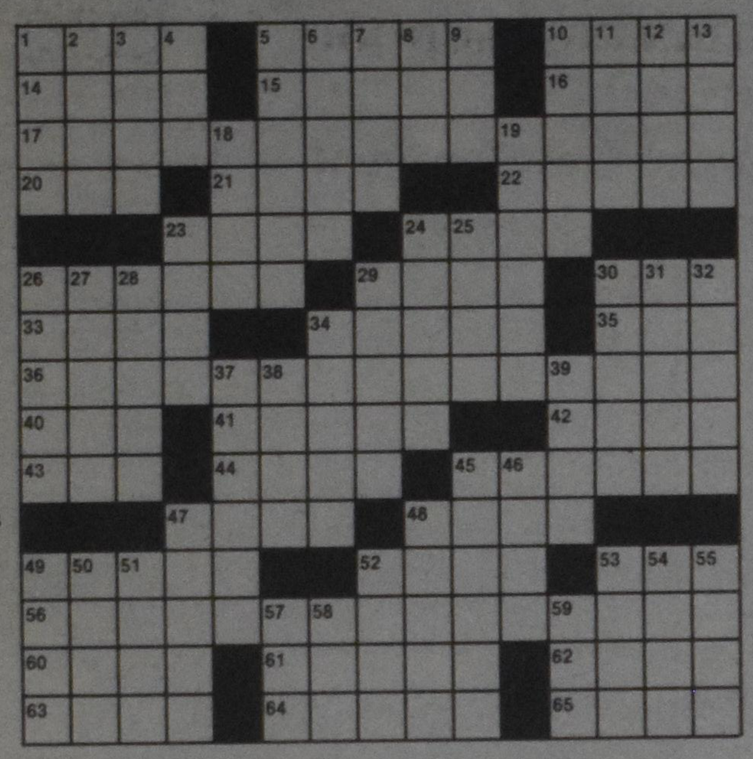
Benefit and grow with Christian perspective into seven subject areas. Write to:



Institute for Christian Studies
229 College Street, Suite 408
Toronto, Ontario M5T 1R4

Events

Weekly Puzzle by Wilson McBeath



ACROSS
1 Beldames
5 Defensive work
10 Big-mouth
14 Kitchen staple
15 A Bronte
16 "— which is half a truth..." (Tennyson)
17 Poet — Taylor —
20 "— the season..."
21 Swerve
22 Niblicks
23 Abundant supply
24 Pair of horses
26 Next to last syllable
29 Lounge
30 Naval off.
33 — the Red
34 ND city
35 Durocher
36 Author — Anne —
40 Native of: suff.
41 Appellations
42 Deserve
43 Not either
44 So be it
45 Categories
47 Scamps
48 A Guthrie
49 Faith
52 Parvenu
53 Gp. for the homeless
56 Author — Louis —
60 Provencal love song
61 Stagnant
62 Just
63 Clutter
64 Ardent
65 Hades river

DOWN
1 Throng
2 Jai —
3 Muffins
4 Old Fr. coin
5 Soften
6 Host
7 A Christian
8 Nothing but
9 Humorist Bill
10 Child of Ayr
11 Actor Ray
12 Token
13 Descries
18 Maleficent
19 Theater district
23 A lot
24 Sound units
25 Sink heavily
26 White duck
27 Clio's sister
28 Gunpowder ingredient
29 Flax cloth
30 Church part
31 Plow maker
32 AMs to poets
34 Some actors
37 Charm
38 Gangplank
39 City near Lake Tahoe
45 Cleveland
46 River into the North Sea
47 Thoughts
48 Anoint old style
49 Compress
50 Cameo e.g.
51 Recedes
52 Kind of party
53 "Say it — so"
54 —-poly
55 Gem
57 Half a fly
58 RR stop
59 Integers: abbr.

Last Week's Puzzle

S	A	G	A	■	T	E	S	S	■	S	C	O	L	D
O	R	A	L	■	I	G	O	T	■	T	O	D	A	Y
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E	L	D	E	R	■	P	A	S	T	■	I	S	E	E

Calendar of Events

Feb. 1-3	"Serving Christ in the Nineties II," a three-day conference for Ontario's Reformed Christian community. At Bolton Conference Centre, **Bolton**, Ont. Keynote speaker: Dr. Richard Mouw. For info. call (416) 825-3578.
Feb. 8	CCM (Kitchener Chapter) meets at 8 p.m., Faith Missionary Church, 3849 King St. E., **Kitchener**, Ont. Study of Belgic Confession with Rev. J.M. Julien.
Feb. 9	J.J. Variety Show on CHEX-TV Channel 12, 8:30 a.m. Also on a cable channel from Mississauga to Belleville.
Feb. 22	Inauguration of the Pascal Centre, 8 p.m., at Redeemer College, **Ancaster**, Ont. Speaker: Dr. A. Plantinga (Notre Dame) on: "When Faith and Reason Clash ...." Free admission.
Feb. 23	All-Day Conference on Alcoholism, 9 a.m., Redeemer College, **Ancaster**, Ont. Sponsored by Salem and Family Outreach-Ontario. Speaker: Rev. Harry Van Dam, Chaplain Calvary Rehab Centre. Pre-registration and $20 fee (lunch incl.) before Feb. 13 to Jane de Haan, R.R.2, Ancaster, ON L9G 3L1, phone (416) 679-6490. Coffee and registration at 8:30 a.m.
Feb. 24	Student art exhibition, Redeemer College Art Gallery, **Ancaster**, Ont.
Feb. 28	"Working on the Fringe," an art exhibition by five Canadian artists, 8 p.m., Redeemer College Art Gallery, **Ancaster**, Ont.
Mar. 1-7	Students of London District Chr. Sec. School, **London**, Ont., present Thornton Wilder's "Our Town." Performances on March 1,2,5,6 and 7. Time: 8 p.m.
Mar. 9	Recital by concert organist Dr. Raymond Adams, presented by Redeemer College Music Department, **Ancaster**, Ont. For info. call (416) 648-2131.
Mar. 21	CFFO Prov. Board meeting, Hillcrest United Church (Trafalgar Rd.), **Hornby**, Ont. For info. call (519) 837-1620.
Mar. 14-21	"De Verenigde Veluwse Koren," largest choir in the Netherlands, presents five concerts in Ontario. All events start 8 p.m. **Mar. 14:** Dundas St. United Church, **London**, Ont.; **Mar. 15:** Covenant CRC, **St. Catharines**, Ont.; **Mar. 16:** First CRC, **Hamilton**, Ont.; **Mar. 20:** College Park Seventh Day Adv. Church, **Oshawa**, Ont.; **Mar. 21:** Holland Chr. Homes, **Brampton**, Ont. For further info. call The Music Group at (416) 455-0797.

Church news

Christian Reformed Church

Address changes

Rev. G.T. Heersink, P.O. Box 175, Turin, AB T0K 2H0.

Rev. Andrew Vander Leek, 123 Duncan Place, Prince George, BC V2M 5T4.

TAX FACTS

Some Ontario Retail Sales Tax (RST) Changes You Should Know About

Recently, the Ministry of Revenue announced that the Province of Ontario will not charge Retail Sales Tax (RST) on the federal Goods and Services Tax (GST).

If you have paid RST on top of GST, you may receive a refund from your retailer.

The following changes became effective January 1, 1991:

- To offset some of the costs incurred by vendors as a result of the GST, the Ontario government is increasing the amount of compensation to vendors for the collection and remittance of RST.
- The RST audit and refund period has been increased from three to four years.
- The refund of RST on goods taken out of Ontario by tourists and on transient accommodation will be amended.

If you want to know more about these changes in the Retail Sales Tax Act, call your local RST office listed in the blue pages of your telephone book, or the Ministry of Revenue's multilingual Telephone Information Centre, toll-free:

Metro Toronto	965-8470
All Other Areas	1-800-263-7965
Telephone Device for the Deaf	1-800-263-7776

Ministry of Revenue
Ontario

Holland Christian Homes Inc.

7900 McLaughlin Rd. S., R.R.10, Brampton, ON L6V 3N2
Telephone: (416) 459-3333

Consider Investing With Us!

Dear Concerned Members of the Community:

Many of you reading this may recall seeing the Holland Christian Homes advertisement for a special investment drive to replace our Nursing Home mortgage. This ad appeared in the Christmas edition of *Calvinist Contact*. Although response to this drive has been good we still have a ways to go to raise the **four million dollars** needed to replace the present mortgage.

The purpose of our organization is to meet the needs of seniors in a setting of mutual love and Christian concern. We share our burdens with each other and the community. As you likely know already, our home is committed to provide living accommodations and Christian care in a continuum of care-setting from independent living to total nursing care.

In our 322 apartments and 122 nursing home beds we provide four levels of care. We are finding that care demands are increasing throughout the complex due to the increasing age and frailty of many tenants and residents. Our care subsidy fund, which is raised through the efforts and generosity of our tenants, members and friends, is quickly becoming inadequate in light of the substantial increases in the cost of nursing care. Unfortunately, the government is not keeping pace with funding the care that is required. Therefore, immediate problems and concerns are left for us to solve.

We do not want to become a burden on an already burdened community. What more can we expect from a community that already supports many Christian organizations, education, the church and others? We believe that we have found an answer. We are presently providing an investment opportunity that is comparative with the going interest rates paid by most banks. This will help us to save $100,000 or more annually on the interest costs of our present mortgage.

Please consider investing with us to help reduce the interest costs. Your investment will help those who not only need your help, but who are also worthy, namely our Pioneers. Doesn't it make sense to allow your money to be used by a Christian organization rather than by a bank or trust company which only use your money to make more money for themselves?

If interested in assisting us by investing, please contact: Peter Dykstra, Director of Development, 7900 McLaughlin Rd. S., R.R.10, Brampton, ON L6V 3N2. Phone: (416) 459-3333.

FROM THE BOARD OF HOLLAND CHRISTIAN HOMES, INC.

Books

Robert VanderVennen, book review editor

Canadian life

It can't happen here

Ritual Abuse: Canada's Most Infamous Trial on Child Abuse, by Kevin Marron. Toronto: Seal Books, McClelland-Bantam, Inclusive, 1988. ISBN 0-770-42230-6. Hardcover, 264 pp., $24.95. Reviewed by Debbie Davis, Hamilton, Ont.

Ritual Abuse is a detailed account of the most disturbing child custody case in Canadian history. Author Kevin Marron entered the Hamilton, Ont., courtroom on the first day of the trial as a journalist just getting the story for his paper, the *Globe and Mail*. He never dreamed that he would spend the next 18 months at this child custody trial, nor write his first book from it.

In February 1985 two sisters were whisked to a foster home in the middle of the night because their mother was afraid that she would physically hurt them. Only days later, after the girls returned home, the foster mother heard accounts of their sexual abuse. The perpetrators included the girls' unstable mother — herself a previous victim of child abuse — her live-in boyfriend, and the girls' violent, estranged father.

Weeks later horrific stories of pornography, orgies, cannibalism and ritualistic murder emerged. These allegations were so extreme, bizarre, graphic and detailed that it seemed impossible that they were the product of fantasy. Both the extensive physical damage that these two girls sustained and their spontaneous statements, in which they showed a precise knowledge of male anatomy and perverse sexual practices, convinced experts of the validity of these allegations. Finally, in March 1987, Judge Thomas Beckett ruled that the parents should no longer be granted access to their children, citing as evidence "a virtual flood of the most lurid, gruesome, bloodthirsty stories that any person could possibly imagine."

Suspend disbelief

In spite of the high level of concern and commitment that various professionals demonstrated in helping the two sisters, Marron criticizes the entire system designed to protect children. Instead of protecting, it often serves to reinforce the status quo. With uncompromising candour, the author exposes the attempts that the police made to discredit both the foster mother's mental health and the victims' testimonies as products of overactive imaginations.

As members of a Christian community we might choose to respond to the issues of ritual abuse in various ways. At worst we can dismiss it by insisting that it is simply untrue. Or we can embrace the victims of this type of torture into our circles and become instruments of Christ's miraculous healing for them. At best, this book should be a catalyst for communal moral outrage against the following three issues.

First, women can anticipate that violence will increasingly become part of their lives. According to Linda MacLeod, 25 per cent of all women are sexually assaulted at some point in their lives! Over half of these incidents occur prior to a woman's 17th birthday (*Macleans*, October 1989).

Secondly, the Christian community must wage war against the pornographic industry in which violent sex, blood and murder are standard fare. Some of this pornographic material includes "snuff movies" involving older men who lure young street prostitutes to remote areas where they are sexually exploited and actually brutally murdered while being filmed.

Power of Satan

Finally, in assessing the validity of ritual abuse, we must ask ourselves why alleged victims consistently report similar experiences such as sexual assault, pornography, being forced to mutilate animals and perform other degrading acts which are key elements in the cults' systematic assault on children's morale and moral values. In this way cults teach children to accept evil and degradation as natural. Police officers have discovered ritual sites where satanic paraphernalia were found such as pictures of the devil, the inverted five-pointed satanic pentagram, the upside-down cross, the evil eye and reference to the number 666. Because they are highly organized, these groups have thus far eluded police attempts to gather concrete evidence of these activities. There are only two ways for a cult member to get out of these groups: one is death and the other is escape into a mental institution.

Ritual Abuse is an account of extreme human depravity but also a testament of hope. Kevin Marron recounts both incomprehensible actions of abuse and also the unselfish sincerity of foster parents, social workers and doctors in their efforts to help the girls escape their intolerable childhood situation. The book haunts the reader long after the last page is turned.

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Friends of God

Parables

"O my people, hear my teaching; listen to the words of my mouth. I will open my mouth in parables..." (Psalm 78:1-2).

Herman Melville was a great storyteller. Anyone who has read his novels knows that. But some who knew him personally felt the full impact of his storytelling skills. One evening Melville was visiting Nathaniel Hawthorne and his wife. As the evening progressed, Melville stole the show, telling a tale of a fight he had witnessed on a South Seas voyage. A magnificent Polynesian warrior, he said, wielded his club in a desperate battle struggle.

As he poured out his passionate story, Melville marched about the room and flung his arms in the motions of attack. The Hawthornes were captivated and speechless.

After Melville had gone home the Hawthornes suddenly realized he had left without taking the club with him. Both were so sure that Melville had been swinging an actual club that they spent the better part of an hour searching their home for it! In fact, when they next saw Melville, they asked him what had become of the club. Only after long debate was Melville able to convince them that there hadn't ever been a club in his hands!

Now *that's* storytelling!

Communication at its best

Storytelling is a great art. Civilizations without written languages pass along their identities from one generation to the next by way of storytelling. Even in literate cultures, the story carries message and meaning long after propositions and arguments have become tedious. The prophets of the Old Testament were great storytellers. In fact, if you were to remove all of the story and images from the Old Testament, what you'd have left would be a Bible condensed further than *Reader's Digest* editors could ever manage!

It's the same in the New Testament. Our Lord was a consummate storyteller. We're even told that he never spoke publicly after the start of his ministry except in parables. And the crowds couldn't get enough. Finally, was someone who talked their language. Here was someone who made doctrine live. Here was someone who brought them in touch with God.

That's what Asaph does in Psalm 78. He wants to give a gift to the next generation. He wants his children to share with him the grace, beauty and power of God, the deepest mysteries of God's care and love. He wants them to live stronger and purer lives than he did.

So what does he do? Write a book of doctrine? Organize a code of ethics? Slate a list of theological propositions? No. He tells stories. He describes some events from the past; he dances about the room with an engaging tale. And when he's done, enough has been said. The mystery is passed on and the next generation shares with him the riches of grace.

A teacher's best friend

Storytelling is still the best way to teach the young. Our daughters can't wait to climb on our laps and have us read a story to them. Every night they need another chapter from the *Narnia Chronicles* or the *Little House* books or *Winnie-the-Pooh* before they can go to sleep.

But sometimes it seems that we lose that thrill as we get older. We turn faith into doctrine and our relationship with God into a theological argument. You might guess from these meditations that storytelling is a way of life for me, and that it spills over into my Sunday sermons. Not everybody appreciates that, of course — sometimes because I don't do it well enough, or because it's unusual. But sometimes it's threatening because stories demand involvement and response and we'd rather not have our religion get to us that way.

Still, when God comes to us, he does so by way of a story. Not just the parables of Jesus or the narratives of the Bible. No, Jesus himself is the Story of God. After all, John opens his gospel by saying that the "Word" of God was made flesh for us. Just a collection of letters? Of course not! Jesus is the complete story of God's love for us.

"To write a mighty novel you need a mighty theme!" said Herman Melville. And when you've got that mighty theme, you can't help but tell stories about it!

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.